A

TOUR

FROM

GIBRALTAR

TO

TANGIER,
SALLEE,
MOGODORE,

SANTA CRUZ,
AND
TARUDANT;

AND THENCE

OVER MOUNT ATLAS TO MOROCCO.

INCLUDING

A PARTICULAR ACCOUNT

OF THE

ROYAL HAREM, &c.

BY WILLIAM LEMPRIERE, SURGEON.

The Third Edition,

WITH ADDITIONS AND CORRECTIONS.

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TO

His Royal Highneſs Prince Edward.

SIR,

THE diſtinguiſhed honour which your Royal Highneſs has been pleaſed to confer upon me, by taking under your auguſt protection the firſt Eſſay of a young Author, is a ſingular inſtance of the benevolence and liberality of your Royal Highneſs's diſpoſition, and will ever command my warmeſt acknowledgments.

That your Royal Highneſs may enjoy an uninterrupted courſe of health and proſperity, and long continue a bleſſing to the Britiſh Nation, and an honour to the ſervice, is the ſincere wiſh of

Your Royal Highneſs's

Moſt grateful ſervant,

WILLIAM LEMPRIERE.

M346457

ADVERTISEMENT.

THE Author cannot help feeling himſelf under an obligation of apologiſing for the frequent egotiſms, which appear in the courſe of the following narrative, and for the ſhare of it which his adventures neceſſarily occupy. The reader will only have the goodneſs to bear in mind, that theſe tranſactions are detailed merely with a view of throwing light upon the character of the people, and the court, which he has undertaken to deſcribe; and in this view, he humbly conceives that they ſerve better to illuſtrate the manners and diſpoſitions of the Moors, than the moſt laboured diſquiſitions.

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A

TOUR, &c.

CHAP. I.

Motives of the Author for undertaking this Tour.—Sails from Gibraltar.—Arrival at TANGIER.—*Description of that Place.—Departure for* TARUDANT.—*Instance of Tyranny exercised upon a Jew.—State of the Country and Roads.—Mode of living on these Journies.—Description of* ARZILLA.—*Mooriſh Luxury.—Application from a Variety of Patients.—Arrival at* LARACHE.

IN the month of September 1789 a requeſt was forwarded through Mr. Matra, the Britiſh conſul general at TANGIER, to his excellency General O'Hara at Gibraltar, from Muley Abſulem, the late emperor of Morocco's favourite ſon, the purport of which was, to intreat his excellency to ſend a medical gentleman from the garriſon to attend the prince, whoſe health was at that time in a dangerous and declining ſtate.

As the term MULEY will frequently occur in the ſucceeding pages, it may not be improper to ſtate in this place, that it is a title of honour, which is confined to the *royal family* of Morocco, and is equivalent to that of lord, or rather *prince*, in our language.

The promiſes of Muley Abſulem to the conſul were ſplendid and encouraging. The perſon who was to be ſent on this expedition was to be protected from every indignity, and to be treated with the utmoſt reſpect. He was to receive a liberal reward for his profeſſional exertions; his expences during his journey, and while he ſtaid in the country were to be punctually defrayed; and he was to be ſent back without delay, whenever his preſence ſhould be required at the garriſon. But the moſt flattering circumſtance which attended this requiſition of the Mooriſh prince was, the releaſe of certain Chriſtian captives who were at that period detained in ſlavery. Theſe unfortunate perſons conſiſted of the maſter of an Engliſh veſſel trading to Africa, and nine ſeamen, who had been wrecked upon that part of the coaſt which is inhabited by the wild Arabs, and were carried into ſlavery by that ſavage and mercileſs people.

How far theſe brilliant aſſurances were fulfilled, will appear in the courſe of the following narrative. It is ſufficient for the preſent to obſerve, that, influenced by the faith which the inhabitants of Europe are accuſtomed to place in the profeſſions of perſons of rank and dignity, and ſtill more impelled by that impetuous curioſity which is natural to youth, I was eaſily perſuaded to embrace the opportunity of viſiting a region ſo little known to European travellers, and to undertake this ſingular, and (as it was generally regarded) extremely hazardous ſervice.

However diſappointed I may have been in my hopes of pecuniary advantage and emolument, ſtill I can-

I cannot at this moment regret my raſhneſs, as it was conſidered by many. In the courſe of my viſit I had opportunities which no European had ever enjoyed of becoming acquainted with the manners, policy, cuſtoms, and character of this ſingular people. The ſanctity of the royal harem itſelf was laid open to my inſpection. Even the dangers which I encountered, and the anxious apprehenſions which I occaſionally experienced, I can now reflect upon with a degree of emotion which is not unpleaſant. The notes which I made upon the ſpot I had the pleaſure to find proved intereſting and entertaining to a number of my friends. By their perſuaſions I have been encouraged to lay them before the public; and my only and earneſt wiſh is, that the reader may not find his curioſity diſappointed, his attention wearied, or his judgment diſguſted, by the adventures and obſervations, which, with the moſt perfect conſciouſneſs of my own inability as a writer, I ſubmit to his inſpection.

The neceſſary preliminaries being ſettled, and the baggage of a ſoldier requiring no great preparation, I embarked at Gibraltar the 14th September 1789, on board a ſmall veſſel, and in ſix hours arrived at Tangier, where I immediately waited on Mr. Matra, whoſe polite reception and kind offices during the ſix months that I ſpent in Barbary, claim, and ever will command, my warmeſt acknowledgements.

I ſoon learned that my intended patient was, by his father's command, at the time of my arrival, at the head of an army in the mountains between Morocco and Tarudant, which obliged me to re-

main at Tangier, till we received certain intelligence of the prince's return to Tarudant, his uſual place of reſidence.

It would be difficult to determine whether ſurprize or regret was moſt predominant in my mind upon my arrival in this country. The diſtance is ſo trifling, and the tranſition ſo ſudden, that I at firſt could ſcarcely perſuade myſelf that I was out of Europe, till I was convinced to the contrary by the wonderful difference of people and manners which immediately preſented itſelf on my entering Tangier. Civilization in moſt other countries owes its origin to a commercial intercourſe with foreign nations; and there are few parts of the world, however diſtant or uninformed, whoſe inhabitants have not, in ſome way or other, fallen into the manners of thoſe foreigners by whom they are viſited. But here this circumſtance ſeems to have had not the ſmalleſt effect; for though ſituated only eight leagues from Europe, in the habit of a conſtant communication with its inhabitants, and enjoying the advantage of a number of foreigners reſiding in the place, yet the people of Tangier ſtill retain the ſame uncultivated manners, the ſame averſion to every kind of mental improvement by which the Moors have for ages paſt been ſo juſtly characterized.

It is well known that the the town and fortreſs of TANGIER formerly conſtituted a part of the foreign dominions of Great Britain. While in the poſſeſſion of the Engliſh it was a place of conſiderable ſtrength, but when it was evacuated by the orders of Charles II. the fortifications were demoliſhed, and only the veſtiges of them are now viſible

viſible. There is at preſent only a ſmall fort in tolerable repair, which is ſituated at the northern extremity of the town, and a battery of a few guns which fronts the bay. From theſe circumſtances it is evident that it could make only a very weak reſiſtance againſt any powerful attack.

The town, which occupies a very ſmall ſpace of ground, and affords nothing remarkable, is built upon an eminence which appears to riſe out of the ſea, and is ſurrounded with a wall. The land for a ſmall diſtance round it is laid out into vineyards, orchards, and corn-fields, beyond which are tracts of ſand, with lofty and barren hills. The ſituation is therefore far from beautiful or agreeable. The houſes are in general mean and ill furniſhed, the roofs are quite flat, and both theſe and the walls are entirely whitened over; the apartments are all on the ground floor, as there is no ſecond ſtory.

Contrary to the uſual cuſtom in Barbary, the Moors and Jews live intermixed at TANGIER, and maintain a more friendly intercourſe than elſewhere in this quarter of the globe. The Jews alſo, inſtead of going bare-footed by compulſion, as at Morocco, Tarudant, and many other places, are only required to do it when paſſing a ſtreet where there is a moſque or a ſanctuary.

The foreign conſuls (except the French who has a houſe at Sallee) reſide at Tangier. Before the reign of the late emperor Sidi Mahomet, they were allowed to live at Tetuan, a town greatly preferable to Tangier, as well on account of the inhabitants being more civiziled, as of the beauty of the adjacent country. A ſingular cir-

cumſtance occaſioned the expulſion of the Chriſtians from that pleaſant retreat:—An European gentleman was amuſing himſelf with ſhooting at ſome birds in the vicinity of the town, and accidentally wounded an old Mooriſh woman, who unfortunately happened to be within reach of the ſhot. Upon this accident the late emperor ſwore by his beard that no Chriſtian ſhould ever again enter the town of Tetuan. It may be neceſſary to inform the reader that this oath (by the beard) is held by the Moors in ſuch ſolemn eſtimation, that they are rarely obſerved to violate it, nor was the late emperor ever known to diſregard it in a ſingle inſtance.

The ſituation of conſuls, indeed, in this diſtant and uncivilized country, is by no means to be envied; and the recompence which ſhould induce men of liberal education to ſacrifice their native comforts and advantages to ſuch a ſyſtem of life as is required here, ought not to be trifling. They can form no ſociety but among themſelves; and even the univerſally allowed law of nations is frequent-inſufficient to protect their perſons from inſult. Subject to the caprice of an emperor whoſe conduct is regulated by no law, and whoſe mind is governed by no fixed principle, they are often ordered up to court, and after experiencing a very tedious, fatiguing and expenſive journey, they are frequently ſent back again without having effected the ſmalleſt point to the advantage of their own country, ſometimes indeed without even being informed of the purpoſe of their journey.

As an alleviation to ſo unſociable a life, the Engliſh, Swediſh, and Daniſh conſuls have erected

country

country houſes at a ſmall diſtance from Tangier, where they occaſionally retire, and enjoy thoſe amuſements which the country affords. Theſe are chiefly gardening, fiſhing, and hunting. From the plenty of game of every kind with which the country abounds, and and a total freedom from any reſtriction with reſpect to it (for there are no game laws in this empire) they give a full ſcope to the pleaſures of the field, and endeavour by thoſe means to procure a ſubſtitute for the want of friendly and cheerful ſociety.

On the northern ſide of Tangier is the caſtle, which though very extenſive, lies half in ruins. It has a royal treaſury, and is the reſidence of the governor. Near the water-ſide are ſtorehouſes for the refitting of veſſels, and at this port many of the emperor's row-gallies are built. A number of them alſo are generally laid up here, when not engaged in actual ſervice. Indeed, from its convenient ſituation with reſpect to the Straits, this is the beſt ſea-port that he has for employing to advantage theſe ſmall veſſels.

The bay is ſufficiently ſpacious, but it is dangerous for ſhipping in a ſtrong eaſterly wind. The moſt ſecure place for anchorage is on the eaſtern part of the bay, about half a mile from ſhore, in a line with the round tower and the Spaniſh conſul's houſe, which makes a very conſpicuous appearance from the bay.

On the ſouthern ſide of the bay is the river, where, before it was choaked up with ſand-banks, the emperor uſed to winter his large ſhips, which he is now obliged to ſend to Larache. Moſt of the rivers in the emperor's dominions, which were

formerly navigable, and well calculated for the the fitting out of veſſels, and for the laying of them up in ſafety, have now their mouths ſo continually filling with ſand, that in a courſe of years ſmall fiſhing boats only will be able to enter them. It has often occurred to me, that an enquiry into the ſtate of the emperor's navy, and in particular into the inconvenience of his harbours, might be an object of ſome conſequence to the different European powers, who now condeſcend to pay a moſt diſgraceful tribute to this ſhadow of imperial dignity.

Over the river of Tangier are the ruins of an ancient bridge, ſuppoſed to have been erected by the Romans. The centre of it only is deſtroyed, and that does not ſeem to be the effect of time. It more probably was pulled down by the Moors, for the purpoſe of permitting their veſſels to enter the river. The remainder of it is entire, and by its thickneſs and ſolidity it evinces the excellence of the ancient architects, and ſhews that ſtrength, as well as beauty, made a conſiderable part of their ſtudy.

As I propoſe in a future part of this Narrative to deſcribe very particularly the architecture, houſes, furniture, &c. in this country, I ſhall conclude my account of Tangier by obſerving, that in time of peace it carries on a ſmall trade with Gibraltar and the neighbouring coaſt of Spain, by ſupplying thoſe places with proviſions, and receiving in return European commodities of almoſt every kind.

In a fortnight after my arrival at Tangier the conſul received a letter from the prince, informing him of his return to Tarudant, and of his wiſh

wiſh that the Engliſh ſurgeon might be diſpatched to him immediately. Previous to my departure, however, it became neceſſary to conſider what was required for the journey.

Two horſemen of the Black or Negro cavalry, armed with long muſkets and ſabres, were diſpatched by the prince to eſcort me, and had been waiting for that purpoſe for ſome time. The governor of the town had orders to ſupply me with a tent, mules, and an interpreter. But it was not without much difficulty that a perſon could be found in Tangier who could ſpeak the Engliſh and Arabic languages ſufficiently well to perform that office; and it was owing to an accident that I at length was enabled to obtain one.

After ſearching the whole town in vain, the governor ordered, during the Jewiſh hour of prayer, that enquiries ſhould be made among all the ſynagogues for a perſon who underſtood both languages. An unfortunate Jew, whoſe occupation was that of ſelling fruit about the ſtreets at Gibraltar, and who had come to Tangier merely to ſpend a few days with his wife and family during a Jewiſh feſtival, being unacquainted with the intent of the enquiry, unguardedly anſwered in the affirmative. Without further ceremony the poor man was dragged away from his friends and home, and conſtrained by force to accompany me.

Of the mode in this deſpotic government of ſeizing perſons at the arbitrary pleaſure of a governor, an Engliſhman can ſcarcely form an idea. Three or four luſty Moors, with large clubs in their hands, graſp the wretched and defenceleſs

victim with as much energy as if he were an Hercules, from whom they expected the most formidable resistance, and half shake him to death before they deliver him up to the superior power.—Such was exactly the situation of my unfortunate interpreter.

From the sudden and abrupt manner in which he was hurried away, in the midst of his devotions, the women immediately took the alarm, flew in a body to the house of the consul, and with shrieks and lamentations endeavoured to prevail on him to get the man excused from his journey. The immense distance, and the ill treatment which they knew was offered to Jews by the Moors, when not under some civilized controul, were certainly sufficient motives for this alarm on the part of the women. Upon the consul's assuring them, however, that the wife should be taken care of, and the husband sent back without any expence to him on our arrival at Mogodore, where I was to be furnished with another interpreter, and upon my promising to protect the Jew from insult, and, if he behaved well, to reward him for his trouble, the women immediately dispersed, and returned home apparently satisfied.

When this business was completed, the consul furnished me with a proper quantity of liquors, two days provisions, a beadstead formed by three folding stools, for the conveniency of packing it on the mules, with proper cooking utensils, and an oil-skin case to carry my bedding. The whole of my equipage, therefore, consisted of two Negro soldiers, a Jewish interpreter, one saddle-mule for

for myſelf, and another for him, two baggage-mules, and a Mooriſh muleteer on foot to take care of them.

On the 30th of September, at three in the afternoon, we ſet out on our journey; and at ſix the ſame evening arrived at a ſmall village about eight miles from Tangier, named Hyn Dalia, where we ſlept that night. The country through which we paſſed, after quitting the neighbourhood of Tangier, was barren and mountainous, with ſcarcely any inhabitants; and it countinued ſo the whole way to Larache, only a few miſerable hamlets preſenting themſelves occaſionally to our view. The villages throughout this empire conſiſt of huts rudely conſtructed of ſtones, earth, and canes, covered with thatch, and encloſed with thick and high hedges. This deſcription exactly applies to that which received us on the firſt evening of our expedition.

So careful had the governor of Tangier been in executing his commiſſion, and ſo attentive to the accommodation of the perſon who was to reſtore health to his royal maſter's favourite ſon, that upon examining my tent, it was found ſo full of holes, and in every reſpect ſo out of order, that I was obliged to place my bed under a hedge, and make uſe of my tattered tent as a ſide covering.

After ſpending the night in this ſingular ſituation, we proceeded on our journey at half paſt ſeven in the morning, and in an hour after croſſed the river Marha, which was nearly dry; though I was informed that after the heavy rains it is deep and dangerous to be forded. In a wet ſeaſon, when

the rivers are ſwelled, travellers are frequently detained for ſeveral days upon their banks. There are in fact but very few bridges in this country, ſo that, except at the ſea-ports, where they have boats, there is no method of paſſing ſtreams which are too deep to be forded, except by ſwimming, or by the uſe of rafts.

At ten we entered a thick and extenſive foreſt, named Rabe a Clow. From its ſituation on a high mountain, from the rocky and difficult aſcent, and from the diſtant view of the ocean through the openings of the trees, this foreſt preſented to us an uncommonly wild, romantic, and, I may with truth ſay, a ſublime appearance. From this proſpect, however, our attention was in a great meaſure diverted by the miſerable road over which we now found we were to paſs, extending for the moſt part over ſteep mountains and craggy rocks. On this account we were obliged to ride very ſlow, and with the greateſt caution.

At eleven we croſſed another river, called Machira la chef, running at the bottom of this elevated foreſt, which, though the ſeaſon was dry, was rather deep. Here the eye was agreeably refreſhed, by a fine champaigne country, and a good road before us. On this we continued until we arrived at a rivulet with ſome trees growing at a ſmall diſtance from its margin. At noon I fixed upon the moſt ſhady ſpot I could find, and, agreeably to the Mooriſh faſhion, ſat down croſs-legged on the graſs and dined.

As the dreſſing of victuals would have retarded us too much on our journey, I always made a point of having ſomething prepared the night before

fore to eat cold the following day. Such repaſts in freſco were agreeable enough, when wholeſome and palatable water could be procured; but very frequently that was far from being the caſe. In many places it was ſo muddy and offenſive, that, though extremely thirſty, I could not drink it unleſs corrected with wine.

Except in the large towns, no proviſions could be procured but fowls and eggs; with theſe, which I had been before accuſtomed to eſteem as delicacies, I now began to be ſatiated and diſguſted. My uſual ſupper upon my rout was a cup of ſtrong coffee and a toaſt, which I found much more refreſhing than animal food. Every morning I breakfaſted upon the ſame, and experienced the invigorating effects of this beverage, by its enabling me to ſupport the fatigues of the day.

After purſuing our courſe for about two hours, we arrived at the river Lorifa, where we were detained an hour by the height of the tide. The uncertainty and unevenneſs of the bottom, and the number of large ſtones which lie in the channel of this river, render it at all times unſafe to be paſſed. This circumſtance we very ſenſibly experienced; for when the tide permitted us to make the attempt, though we had men on foot for the purpoſe of guiding our beaſts, ſtill by their ſtriking againſt the ſtones, and by their ſudden plunges into deep holes, we were continually thrown forward upon their necks.

Hardineſs and dexterity are, perhaps, the firſt among the few advantages which uncivilized nations enjoy. It was amuſing in this place to obſerve a number of Moors, who were travelling on

on foot, pull off their cloaths, place them commodiouſly on their heads, and immediately ſwim acroſs the ſtream.

In the evening we reached Arzilla, where, in conſequence of the ſervice in which I was engaged, application was made by the ſoldiers to the Alcaide, or governor of the town, to procure me a lodging. Arzilla is eleven hours journey, or about thirty miles diſtant from Tangier: for the Moors compute diſtances by hours; and as the pace of their mules is at the rate of three miles an hour, the length of a journey is generally calculated in this way with ſufficient accuracy.

The apartment aſſigned me was a miſerable room in the caſtle, without any windows, and receiving light from a door-way (for there was no door) and from three holes in the wall about ſix inches ſquare. This caſtle covers a large ſpace of ground; and though it is now in a very ruinous condition, appears to have been a building erected formerly in a ſuperior ſtile of Mooriſh grandeur.

The town is a ſmall ſea-port upon the Atlantic ocean. It was once in the poſſeſſion of the Portugueze, and was at that time a place of ſtrength; but through the indolence and caprice of the Mooriſh princes its fortifications have been ſince neglected, and its walls are rapidly decaying in almoſt every part. The houſes have a miſerable appearance, and the inhabitants, who conſiſt of a few Moors and Jews, live in a ſtate of the moſt perfect poverty.

The reader may form ſome idea of the manners of this country, by imagining me and my interpre-

ter

ter at one end of the room, as above described, drinking coffee; and at the other, the muleteer and the soldiers enjoying themselves over a large bowl of Cuscasou, which they were devouring with all the fervour of an excellent appetite, and in the primitive fashion, that is with their fingers. This species of food is very common among the Moors, who have a tradition that it was invented by their prophet Mahomet, at a time when he could obtain neither sleep nor subsistence. It is their principal treat to all foreign ministers, and travellers of distinction who visit the country. It consists of bits of paste about the size of rice, crumbled into an earthen colander, and cooked by the steam of boiled meat and vegetables. The whole is then put into an earthen dish, and butter and spices added to it. The dish is served up in a wooden tray, with a cover of palmetto leaves plaited together.

About an hour after my arrival the governor, and several of the principal Moors, paid me a visit, and brought me, in compliment to my royal patient, a present of fruit, eggs, and fowls. After a conversation of about half an hour, during which many compliments passed on both sides, my visitors took their leave, and we all retired to rest.

As the report was rapidly and extensively circulated that a Christian surgeon was arrived in the town, I found myself visited very early in the morning by a number of patients, whose cases were in general truly deplorable. Many of these objects were afflicted with total blindness, white swellings, inveterate chronical rheumatisms, and dropsies.

dropſies. It was in vain to aſſure theſe unfortunate and ignorant people that their complaints were beyond the reach of medicine. All I could allege gained not the ſmalleſt credit; a Chriſtian doctor, they aſſerted, could cure every malady, and repeatedly offered me their hands to feel their pulſe; for diſeaſes of every kind in this country, it ſeems, are to be diſcovered merely by an application to the pulſe.

From the urgent importunities of my patients, who all wiſhed to be attended to at the ſame time, I was at firſt at a loſs how to proceed; however, I found myſelf under the neceſſity of ordering my guards to keep off the crowd, and permit one only to conſult me at a time. It was truly diſtreſſing to obſerve ſo many objects of real miſery before me, without having it in my power to adminiſter that relief for which they appeared ſo anxious, and which they were ſo confident of obtaining. Though moſt of their complaints appeared to be incurable, yet had my time permitted I ſhould have experienced the moſt heart-felt pleaſure in exerting every means in my power to alleviate their ſufferings. Circumſtanced as I was, I could only recommend them medicines which could have but a temporary effect, and which ſerved rather to ſend them away ſatisfied than to afford a permanent relief.

In the mean time the governor had been paying attention to the bad condition of my tent, and by ordering the worſt parts to be cut out, and the reſt to be patched, had reduced it ſo much in ſize that he had ſcarcely left room for myſelf and interpreter with difficulty to creep into it.

At

At eight o'clock the ſame morning, October 2d, we began our route for the city of Larache, about twenty-two miles from Arzilla, and arrived there the ſame day about four in the afternoon. Our journey thither was principally on the beach, ſo that but little occurred which was worthy of obſervation. Before we could enter the town, we were ferried over the river Luccos, which in this part is about half a mile in breadth, and after many beautiful meanders falls into the ocean at Larache.

CHAP.

CHAP. II.

Description of LARACHE.—*Application from a Number of Patients.*—*Diseases of the Country.*—*State of Medical Science in* MOROCCO.—*Curious Ruin.*—*Beautiful Country.*—*Encampments of the Arabs.*—*Manners and Customs of this singular People.*—*Oppression of the People.*—*Instances.*—*Mode of fishing in the Lakes.*—*Sanctuaries.*—*Moorish Saints.*—*Anecdotes illustrative of this Subject.*—*Journey from* MAMORA *to* SALLEE.

IMMEDIATELY on my arrival at Larache I was introduced to the Alcaide or governor, whom I found to be a very handsome black. He shewed me great attention, and placed me in a very decent apartment in the castle, which is in a state totally different from that of Arzilla.

Larache formerly belonged to the Spaniards; it has tolerably neat buildings, and is of a moderate extent. This city is situated at the mouth of the river Luccos, upon an easy descent to the sea. The agreeable windings of the river, the clusters of date and various other trees irregularly disposed, and the gentle risings of the ground, have a most picturesque effect; which, aided by the reflection that your are contemplating the pure works of nature, unassisted or undeformed by art, cannot fail to inspire the most pleasing sensations.

The town, though not regularly fortified, possesses one fort and two batteries in good repair. The streets are paved, and there is a decent market-place with stone piazzas. This city indeed on the whole exhibits a much cleaner and neater appearance

ance than any town which I visited in Barbary, Mogodore excepted.

At the port vessels are refitted and supplied with stores, though there are no docks nor conveniencies for building large ships. From the depth and security of the river the emperor is induced to lay up his large vessels at Larache during the winter season. It indeed is the only port which he possesses that can answer that purpose. It is however probable, that this river in process of time will be subject to the same inconvenience as that of Tangier, owing to the accumulation of sand, which already has produced a bar at its entrance, of which the annual increase is very perceptible.

As one of my mules had fallen lame, I continued the whole of the following day at LARACHE, with a view of exchanging him; but to my great mortification was not able to succeed in the attempt. During a great part of the day my room was so filled with patients that it might with great propriety be compared to an infirmary, and that not one of the least considerable.

The diseases that I observed to be most prevalent, were the hydrocele; violent inflammmations in the eyes, very frequently terminating in blindness; the itch, combined with inveterate leprous affections; dropsies, and white swellings. I also observed a few intermittent and billious fevers, and frequently complaints of the stomach, arising from indigestion. Though this country has in a few instances been visited by the plague, yet that disease by no means is so prevalent here as in the Eastern parts of Barbary, which are more contiguous

tiguous to Turkey, whence it is ſuppoſed uſually to proceed.

The cauſe of the hydrocele ſo frequently occurring in this country ſeems to be in a great meaſure the looſe dreſs of the Moors, and the great relaxation which is induced by the warmth of the climate*. The ophthalmy, or inflammation of the eyes, is evidently occaſioned by their being expoſed to the reflection of the ſun from the houſes, which are univerſally whitened over. To this inconvenience the Moors are more particularly ſubject, from their dreſs not being calculated to keep off the rays of the ſun, and from no perſon being allowed the uſe of an umbrella except the emperor.

The leprous affection appears to be hereditary, for I was informed that it has been frequently traced back from one family to another for ſeveral generations, and it has all the appearance of being the true leproſy of the antients. It breaks out in great blotches over the whole body, in ſome few forming one continual ſore, which frequently heals up, and at ſtated times breaks out afreſh, but is never thoroughly cured. During my reſidence at Morocco, I had frequent opportunities of trying a variety of remedies for this complaint, but I never ſucceeded further than a temporary cure, for upon diſcontinuing the medicines the diſeaſe was certain to return. The white ſwellings and dropſies probably ariſe from poor living; three

* The medical reader will probably ſee a further cauſe for the frequency of this complaint, in the great indulgence which the Moors allow themſelves in certain pleaſures, and the application of the warm bath immediately after.

parts

parts of the people ſeldom having any other kind of proviſion than coarſe bread, fruit, and vegetables.

With reſpect to the ſtate of medical and chirurgical knowledge in this country, it is very limited indeed. They have, however, their practitioners in phyſic, both Moors and Jews, who have gone through the form of fitting themſelves for the profeſſion, which chiefly conſiſts in ſelecting from the antient Arabic manuſcripts that remain in the country ſome ſimple remedies, which they afterwards apply, as well as they are able, to various diſtempers.

Their methods of treating diſorders are, bleeding, cupping, ſcarifying, fomentations, and giving internally decoctions of herbs. Some are bold enough in the hydrocele to let out the water with a lancet; and there are thoſe who even couch for the cataract. I never had an opportunity of ſeeing the operation of couching performed in Barbary, but I was introduced to a Moor at the city of Morocco, who told me that he had performed it, and ſhewed me the inſtrument which he uſed for the purpoſe. This was a piece of thick braſs wire, terminating gradually at one end in a point not very ſharp.

The Moors chiefly depend upon topical remedies, and ſeldom make uſe of internal medicines. Being ſtrangers to the manner in which they are to operate, they ſeem to entertain no favourable opinion of their efficacy. It is indeed almoſt impoſſible to perſuade them that a medicine received into the ſtomach can relieve complaints in the head or extremities. It is but juſtice, however, to add, that

that I never knew them object to any thing that I administered, provided I clearly explained to them the manner in which they were to be benefited by it. From these observations, and from the frequent recourse which the Mahometans have to charms and amulets, it appears that, notwithstanding their belief in predestination, they are not averse to the use of means for the removal of disorders.

Of the number who applied to me for relief at Larache, none appeared to exhibit the least sense of gratitude except one; the rest behaved as if they thought they did me a greater favour by asking my advice, than I conferred on them by giving it. The person to whom I allude, as being so different in his conduct from the rest, was an old Moor of some distinction in the place, who desired me to come to his house and visit a sick friend, with which request I immediately complied. The man for this trifling attention was so uncommonly grateful, that reflecting on the place where I was, and on the treatment I had already experienced, I was astonished and gratified beyound expression. After sending to my apartment a large supply of poultry and fruit, the usual present of the country, he waited on me himself, and assured me, that while he lived he should never forget the favour which I had done him; at the same time insisting upon my making use of his house as my own upon my return. As this was the principal instance of this very singular virtue among the Moors, which I experienced during my whole tour in Barbary, I have thought it my duty to be particular in mentioning the circumstance.

On

On the 4th of October, at six in the morning, we left Larache, and at ten passed the river Clough, a small stream. At four in the afternoon we came to the ruins of a large castle, said to have been built some hundred years ago, by a Moor of distinction, named Dar Coresy, who was put to death by the then reigning emperor, and his castle destroyed. Most of the castles and other public buildings indeed, which I saw in this empire, afforded strong marks of having suffered more from the hands of the tyrant, than from the injuries of time.

I have already mentioned the beautiful prospects in the country adjacent to Larache: those in the road from that city to Mamora were not less delightful. We travelled among trees of various kinds, so agreeably arranged that the place had more the appearance of a park than of an uncultivated country. We crossed over plains which, without the aid of the husbandman, were rich in verdure; and we had a view of lakes which extended many miles in length, the sides of which were lined with Arab encampments, and their surfaces covered with innumerable water-fowl. The fineness of the day greatly added to the pleasure I received from these variegated scenes, which are not unworthy the pencil of the ablest artist.

At half past four in the aftenoon we arrived at the first of these lakes, and pitched our tent in the centre of one of the encampments.

These encampments are generally at a very considerable distance from the cities and towns; the villages, on the other hand, are commonly quite in the vicinity of some town. The encampment consists of broad tents, constructed either of the leaves

leaves of the palmetto, or of camels hair. Some of them are ſupported by canes, and others are fixed by pegs. The form of an Arab tent is in ſome degree ſimilar to a tomb, or the keel of a ſhip reverſed. They are dyed black, are broad, and very low. The tent of the Shaik or governor is conſiderably larger than any of the others, and is placed in a conſpicuous part of the camp. Theſe camps are named by the Arabs Douhars, and the number of tents in them vary according to the proportion of people in the tribe or family. Some of the Douhars contain only four or five, while others conſiſt of near a hundred. The camp forms either a complete circle or an oblong ſquare, but the firſt is more common. The cattle, which are left to graze at large in the day, are carefully ſecured within the boundaries at night.

In all the camps the tents are cloſed on the North ſide, and are quite open on the South, by which means they eſcape the cold Northerly winds, ſo prevalent in this country during the winter ſeaſon.

The Arabs who inhabit theſe encampments are in many reſpects a very different race of people from the Moors who inhabit the towns. The latter, from being in general more affluent, from their intercourſe with Europeans, and from their different education, have introduced luxuries, and imbibed ideas, of which the others are entirely ignorant. From their ſtrong family attachments indeed, as well as from their inveterate prejudices in favour of antient cuſtoms, theſe tribes of Arabs appear to be at a vaſt diſtance from a ſtate of civilization. As this ſingular people aſſociate con-

tinually in tribes, their marriages are confined to their own family; and so strict are they in the observance of this attachment, that they will not permit a person who is not in some degree related to them to inhabit the same camp with themselves.

The husband, wife, and children all sleep in the same tent, commonly on a pallet of sheep-skins, but sometimes on the bare ground. The children remain with their parents till they marry, when the friends of each party are obliged to provide them with a tent, a stone hand-mill to grind their corn, a basket, a wooden bowl, and two earthen dishes, which constitute the whole of their furniture. Besides these they have, however, a marriage portion, which consists of a certain number of camels, horses, cows, sheep, and goats, with a proportionable quantity of wheat and barley: and by grazing and cultivating the neighbouring ground they gradually increase their stock. The Arabs have seldom more than one wife. Their women, who are in general the very opposite to every idea of beauty, do not, like those who inhabit the towns, conceal their faces in the presence of strangers.

Each camp is under the direction of a SHAIK, to whom the rest apply for redress whenever they feel themselves aggrieved. This governor is invested with the power of inflicting any punishment which he may think proper, short of death. He is appointed by the emperor, and is in general the Arab who possesses the greatest property.

As they are generally at a distance from any mosque where they can exercise their religion, an empty tent is allotted for the purposes of worship,

which is placed in the centre of the camp, and which at the same time serves for the nightly abode of any traveller who may pass that way; and those who take shelter in it are provided with a good supper, at the expence of the whole association. Within this tent all the children assemble every morning an hour before day-break, before a large wood fire, which is made on the outside, and learn their prayers, which are written in Arabic characters on boards, and are always hanging up in the tent. The learning to read the few prayers which are on these boards, and to commit them to memory, is the only education to which the Arabs in general ever attain.

The unsettled turn of these people has conferred upon them the appellation of wandering Arabs. As soon as the land which surrounds them becomes less productive, and their cattle have devoured all the pasture, they strike their tents, and move on to some more fertile spot, till necessity again compels them to retire. I met one of these tribes upon their march, and observed that not only their camels, horses, and mules, but also their bulls and cows, were laden with their tents, implements of agriculture, wives and children, &c.

In the empire of Morocco all landed property, except what is immediately connected with towns, belongs to the emperor. The Arabs, therefore, when they wish to change their situation, are obliged to procure a licence from him, or at least from the bashaw of the province, allowing them to take possession of any particular spot of ground; and in consideration of this indulgence they pay the emperor a proportion of its produce.

The

The treatment which I experienced from these people was kind and hospitable, betraying no signs of that inclination to impose upon strangers, which so strongly mark the character of the inhabitants of the towns. As soon as my tent was pitched, numbers flocked round it, but apparently more from curiosity than from any intention of offending. On the contrary, they appeared exceedingly desirous to do every thing in their power for my accommodation.

The dress of the men consists of a long coarse frock, made of undyed wool, which is girt about the waist, and is called a Cashove. In addition to this they wear the Haick, which is a piece of stuff several yards in length, made either of wool, or wool and cotton. This, when they go abroad, they use as a cloak, throwing it over the whole of the under-dress in a careless manner, the upper part serving to cover their head. They wear their hair cut quite close, use no turban, cap, nor stockings, and seldom even wear slippers.

The dress of the women is nearly the same, differing only in the mode of putting on the Cashove, which is so contrived as to form a bag on their backs, for the purpose of carrying their children; and this they are able to do, and perform all the drudgery of the family at the same time. Their hair, which is black, is worn in different plaits, and is covered with a handkerchief tied close to their head. They are very fond of gold and silver trinkets when they can obtain them, and none of them are without a number of bead necklaces. Their children go quite naked till the

age of nine or ten, when they are initiated in the drudgery of their parents.

The mode of living amongſt theſe people is much the ſame as that of the Moors in towns, cuſcoſou being their principal diet. Beſides this, however, they eat camels and foxes fleſh, and ſometimes even cats have fallen victims to their voracity. They uſe barley bread, which is prepared without yeaſt or leaven, and baken in an earthen diſh in the ſhape of a cake.

The complexion of the Arabs is a dark brown, or rather olive-colour. Their features, from their more active life, have ſtronger expreſſion and fewer marks of effeminacy than thoſe of the Moors in towns. Their eyes are black, and their teeth in general white and regular.

The ill effects of ſtrong family prejudices, and of that narrow and excluſive diſpoſition which accompanies them, is ſtrongly marked in theſe little ſocieties. Every camp beholds its neighbour with deteſtation or contempt. Perpetual feuds ariſe between the inhabitants of each, and too commonly are productive of bloodſhed, and the moſt extravagant outrages. When one of theſe unfortunate conteſts proceeds to open acts of violence, it ſeldom terminates till the emperor has taken a ſhare in the diſpute. Whoever is the author, he at leaſt generally derives advantage from theſe diſſenſions; for, independent of the corporal puniſhment which he inflicts, he alſo impoſes heavy fines upon the contending tribes, which proves the moſt effectual mode of pacifying the combatants.

Beſides what the emperor gains in this way, which is frequently conſiderable, he likewiſe receives

ceives annually the tenth of every article of consumption which is the produce of the country; he also sometimes exacts an extraordinary impost, answering in value to about the fortieth part of every article they possess, which is levied for the purpose of supporting his troops. Besides these levies, these unfortunate people are liable to any other exaction which his caprice may direct him to impose upon them, from a plea of pretended or real necessity. The first tax (the tenth) is paid either in corn and cattle, or in money. The other is always paid in corn and cattle.

The mode practised by the emperor for extorting money from his subjects is very simple and expeditious. He sends orders to the bashaw or governor of the province to pay him the sum he wants within a limited time. The bashaw immediately collects it, and sometimes double the sum, as a reward to his own industry, from the Alcaides of the towns and Shaiks of the encampments in the province which he commands. The example of the bashaw is not lost upon these officers, who take care to compensate their own trouble with equal liberality from the pockets of the subjects; so that by means of this chain of despotism, which descends from the emperor to the meanest officer, the wretched people generally pay about four times the taxes which the emperor receives—so little gainers are arbitrary monarchs by the oppression of the public! The exactions indeed have been sometimes so severe, that the Arabs have positively refused to satisfy the emperor's demands, and have obliged him to send a party of soldiers to enforce them. Whenever he is forced to this extremity,

the ſoldiers never fail to give full ſcope to their love of plunder.

When a ſtranger ſleeps in one of theſe camps, he reſts in the moſt perfect ſafety; for if he loſes the leaſt article, or is in any reſpect injured, all the Arabs of the camp become anſwerable for it. So that a foreigner travels with much greater ſecurity under the protection of government in this empire, than among the nations of Europe which are more civilized.

The lakes in this part of the world furniſh great plenty of water-fowl and eels. The manner of catching the latter being in ſome degree curious, I ſhall treſpaſs upon the reader's patience while I endeavour to give ſome account of it.

A ſort of ſkiff, about ſix feet long and two broad, is formed of bundles of reeds and ruſhes, rudely joined together, leaving only ſufficient room to contain one man. The ſkiff gradually narrows off towards the head, where it terminates in a point, which is bent upwards in a manner ſimilar to the turn of a ſcate. It is guided and managed entirely by one long pole, and from its lightneſs is capable of very quick motion. For the immediate purpoſe of taking the eels, a number of ſtrong canes are fixed together, with a barbed iron in each, and with this inſtrument, as ſoon as the eels are obſerved in the water, the man immediately ſtrikes at them with great dexterity, and generally with ſucceſs.

Almoſt the whole employment of the Arabs conſiſts in the tillage of the ground adjacent to their camps, and in the grazing of their cattle. The grounds at a diſtance from the lakes, by the burning

ing of the ſtubble in the autumn, and a ſlight turning up of the earth with a wooden plough-ſhare, produce good crops of barley and wheat; and by theſe means the Arabs procure not only ſufficient for their conſumption, but are even enabled to bring a part for ſale to the neighbouring markets. Near the marſhes and lakes their flocks and herds find a very rich paſture, which from the number of every ſpecies which I obſerved, added in no ſmall degree to the beauty of the romantic ſcene.

With reſpect to their markets, they have ſpots of ground fixed upon for that purpoſe within a few hours ride of their habitations, where once a week all the neighbouring Arabs tranſport their cattle, poultry, fruit, and corn, to be diſpoſed of, and ſometimes meet with a good ſale from the Mooriſh merchants, who come from the town to purchaſe cattle and grain.

Were the emperor to allow a free exportation of corn, with moderate duties, and to permit the people to enjoy what they earn, exacting only the tax allowed him by the Koran, of a tenth on each article, his ſubjects would ſoon become very rich, and his own revenue would be trebly increaſed. The ſoil is ſo fertile, that every grain is computed to produce an hundred fold; but, owing to the want of a greater demand for this article, the Arabs ſow little more than is neceſſary for their own uſe.

The only guards of theſe rude habitations, both againſt thieves and wild beaſts, are dogs of a very large and fierce ſpecies. If theſe animals perceive a ſtranger approach the camp, they furiouſly iſſue in a body againſt him, and probably would tear him to

pieces, were they not reſtrained, and called off by their owners. Through the whole of the night they keep up an inceſſant and melancholy barking and howling, which, though doubtleſs very uſeful, in keeping their maſters upon the watch, and frightening away wild beaſts, yet, when united to the lowing of the herds and neighing of the horſes which occupy the vacant ſpaces of the camp, certainly tends to depreſs the ſpirits, and impede that reſt which the fatigue attending thoſe journeys naturally requires.

On the 5th of October, between five and ſix in the morning, we quitted the habitations of theſe hoſpitable Arabs, and travelled on to Mamora, where we arrived about ſix the ſame evening. The greater part of this day's journey afforded us a continuation of nearly the ſame appearances with that of the preceding day.

As we approached the town, we obſerved on each ſide of the lakes ſeveral ſanctuaries of Moorish ſaints. Theſe ſanctuaries are ſtone buildings of about ten yards ſquare, whitened over, with a cupola at the top, containing in them the body of the ſaint.

A veneration for perſons of eminent ſanctity has pervaded all nations and all religions of the world. The Mahometan religion appears as little favourable to this ſpecies of ſuperſtition as moſt with which we are acquainted, as it ſo tenaciouſly inſiſts on the unity of God, and ſo ſtrictly inhibits all creatures whatever from participating in the honours which are due only to the Deity. Some degree of idolatry, however, will prevail in every rude nation. When, therefore, a Mahometan

ſaint

saint dies, he is buried with the utmost solemnity, and a chapel is erected over his grave, which place afterwards becomes more sacred than even the mosques themselves.

If the most atrocious criminal takes refuge in one of these chapels, or sanctuaries, his person is secure. The emperor himself, who rarely scruples to employ any means whatever that may serve to accomplish his purpose, seldom violates the privilege of these places. When a Moor is oppressed by any mental or bodily affliction, he applies to the nearest sanctuary, and afterwards returns home with his mind calm and comforted, expecting to derive some considerable benefit from the prayers which he has offered there: and in all desperate cases the sanctuary is the last resort.

Saints in Barbary are of two kinds. The first are those who by frequent ablutions, prayers, and other acts of devotion, have acquired an extraordinary reputation for piety. Too many of these are artful hypocrites, who under the mask of religion practise the most flagrant immoralities. There are, however, instances of some among them, whose practices accord in general with their profession, and who make it their business to attend upon the sick, and assist the necessitous and unhappy. From such as these the severe spirit of philosophy itself will scarcely withhold respect and veneration.

Idiots and madmen form the second class of saints. In every state of society, indeed, an opinion has been prevalent, that persons afflicted with these mental complaints were under the influence of superior powers. The oracles and pro-

phets of the heathen world derived their celebrity from this circumstance; and even among the lower classes in our own country we frequently have to encounter a similar prejudice. In conformity, therefore, with these notions, so natural to uncultivated man, the Moors consider these unhappy persons as being under the special protection of Heaven, and divinely inspired. Superstition here, as perhaps in some other instances, becomes admirably subservient to humanity and charity. In consequence of this prejudice, the most friendless and unprotected race of mortals find friends and protectors in the populace themselves. They are fed and cloathed gratis wherever they wander, and are sometimes loaded with presents. A Moor might with as much safety offer an insult to the emperor himself, as attempt by any severity to restrain even the irregularities of these reputed prophets.

It must not, however, be dissembled, that opinions which have not their basis in reason and philosophy are seldom found to operate uniformly for the advantage of society. Independent of the wide scope which these superstitious notions afford to hypocrisy, numberless are the evils with which they are attended, since whatever mischief these supposed ministers of heaven may perpetrate, their persons are always sacred. It is not long since there was a saint at Morocco, whose constant amusement was to wound and kill whatever persons unfortunately fell his in way; yet, in spite of the many fatal consequences from his insanity, he was still suffered to go at large. Such was the malignity of his disposition, that while he was in the very

very act of prayer he would watch for an opportunity to throw his rosary round the neck of some person within his reach, with an intent to strangle him. While I resided at Morocco, I sensibly experienced the inconvenience of coming within the vicinity of these saints, as they seemed to take a particular pleasure in insulting and annoying Christians.

Besides these, I may mention under the head of saints or prophets, the Marabouts, a class of impostors who pretend to skill in magic, and are highly esteemed by the natives. They lead an indolent life, are the venders of spells and charms, and live by the credulity of the populace.

There is also among these people a set of itinerant mountaineers, who pretend to be the favourites of the prophet Mahomet, and that no kind of venomous creatures can hurt them. But the most singular of this class are the Sidi Nasir, or snake-eaters, who exhibit in public upon market-days, and entertain the crowd by eating live snakes, and performing juggling deceptions. I was once present at this strange species of amusement, and saw a man, in the course of two hours, eat a living serpent of four feet in length. He danced to the sound of wild music, vocal and instrumental, with a variety of odd gestures and contortions, several times round the circle formed by the spectators. He then began his attack upon the tail, after he had recited a short prayer, in which he was joined by the multitude. This ceremony was repeated at intervals, till he had entirely devoured the snake.

Thus

Thus far by way of digreſſion; I now return to the courſe of my narrative. Early in the evening of the fifth, we arrived at Mamora, which is diſtant about ſixty-four miles from Larache. It is ſituated upon a hill near the mouth of the river Saboe, the waters of which, gradually widening in their courſe, fall into the Atlantic at this place, and form a harbour for ſmall veſſels.

Mamora, like the generality of the Mooriſh towns through which I paſſed, contains little worthy of obſervation. While it was in the poſſeſſion of the Portugueze it was encompaſſed by a double wall, which ſtill remains; it had alſo other fortifications which are deſtroyed. At preſent, it poſſeſſes only a ſmall fort on the ſea-ſide.

The fertile paſtures, the extenſive waters and plantations, which we paſſed on our way hither, have already been remarked. The vicinity of Mamora is equally enchanting. What a delightful reſidence would it be, if the country had not the misfortune to groan under an arbitrary government!

In the morning, between eight and nine, we mounted our mules, leaving Mamora, and directing our courſe towards Sallee; where we arrived between one and two at noon, after having travelled over a ſpace of about fifteen miles. The road between Mamora and Sallee, is in excellent order, and tolerably pleaſant. It extends along a vale, towards which the hills gently ſlope on each ſide.

Within a quarter of a mile of Sallee, we arrived at an aqueduct, which the natives aſſert to have

have been built many years ago by the Moors; but from its ſtyle, and ſtriking marks of antiquity, it bears more the reſemblance of a piece of Roman architecture. Its walls, which are remarkably thick and high, extend in length for about half a mile, and have three ſtupendous arch-ways opening to the road, through one of which we paſſed on our way to Sallee. Although time has laid its deſtructive hand in ſome degree on this ancient piece of architecture, yet it ſtill ſerves the purpoſe of ſupplying the town of Sallee with excellent water.

CHAP.

CHAP. III.

Description of SALLEE.—*Piracies.*—*Curious Letter of* MULEY ZIDAN *to King* CHARLES I.—*Brutal Conduct of a Muleteer.*—*Handsome Behaviour of the French Consul.*—*Description of* RABAT.—*Journey from* RABAT *to* MOGODORE.—*Violent Storm.*—*Ruins of* FADALA.—DAR BEYDA.—AZAMORE.—*Melancholy Anecdote of an English Surgeon.*—MAZAGAN.—DYN MEDINA RABÆA.—SAFFI.—*General State of the Country.*—*Description of* MOGODORE.

THE name of Sallee is famous in history, and has decorated many a well-told tale. Those piratical vessels which were fitted out from this port, and which were known by the name of Sallee-rovers, were long the terror of the mercantile world. Equally dreaded for their valour and their cruelty, the adventurers who navigated these swift and formidable vessels, depopulated the ocean, and even dared sometimes to extend their devastations to the Christian coasts. As plunder was their sole aim, in the acquisition of it nothing impeded their career. Human life was of no value in their estimation, or if it was sometimes spared, it was not through any sentiment of justice or compassion, but only that it might be protracted in the most wretched of situations, as the hopeless slave to the luxury and caprice of a fellow mortal. The town of Sallee in its present state, though large, presents nothing worthy the observation of the traveller, except a battery of twenty-four pieces of cannon fronting the sea, and a redoubt at the entrance

trance of the river, which is about a quarter of a mile broad, and penetrates ſeveral miles into the interior country.

On the ſide oppoſite to Sallee is ſituated the town of Rabat, which formerly partook equally with Sallee in its piratical depredations, and was generally confounded with it. While Sallee and Rabat were thus formidable, they were what might be termed independent ſtates, paying only a very ſmall tribute to the emperor, and barely acknowledging him for their ſovereign. This ſtate of independence undoubtedly gave uncommon vigour to their piratical exertions. Few will take much pains, or encounter great riſks for the acquiſition of wealth, without the certainty of enjoying it unmoleſted. Sidi Mahomet, however, when prince, ſubdued theſe towns, and annexed them to the empire. This was a mortal blow to their piracies; for when thoſe deſperate mariners felt the uncertainty of poſſeſſing any length of time their captures, they no longer became ſolicitous to acquire them; and at length, when the man who had deprived them of their privileges became emperor, he put a total ſtop to their depredations, by declaring himſelf at peace with all Europe. Since that period the entrance of the river has been ſo gradually filling up with ſand waſhed in by the ſea, that was it poſſible for theſe people to recover their independence, it would incapacitate them for carrying on their piracies to their former ex tent .

Having

* In peruſing the manuſcripts of a gentleman lately deceaſed, who formerly reſided a number of years in this Empire,

Having a letter of recommendation to Mr. De Rocher, the French conſul-general, I was ferried over the river to Rabat, where he reſides, and met with a very polite reception. Upon landing my

Empire, it appears that Sallee was, ſo far back as the year 1648, eminent for its piracies and independence, and that it became an object of conqueſt to the monarch of that time. He expreſſes himſelf in theſe words:—

"Sallee is a city in the province of Fez, and derives its name from the river Sala, on which it is ſituated, near its influx into the Atlantic Ocean. It was a place of good commerce, till addicting itſelf entirely to piracy, and revolting from its allegiance to its ſovereign Muley Zidan, that prince, in the year 1648, diſpatched an embaſſy to King Charles I. of England, requeſting him to ſend a ſquadron of men of war to lie before the town, while he attacked it by land. This requeſt being conſented to, the city was ſoon reduced, the fortifications demoliſhed, and the leaders of the rebellion put to death. The year following the Emperor ſent another ambaſſador to England, with a preſent of Barbary horſes and three hundred Chriſtian ſlaves, accompanied with the following letter. I inſert it as a ſpecimen of the loftineſs of the Mooriſh ſtyle, and becauſe it leads me to think, that Muley Zidan was a more enlightened prince than moſt of his predeceſſors. Neither the addreſs, ſignature, nor reception it met with at our court, is expreſſed in the manuſcript. It appears to be a modern tranſlation, and is as follows:

"The King of Morocco's Letter to King Charles the Firſt of England, 1649. Muley Zidan.

"WHEN theſe our letters ſhall be ſo happy as to come to your Majeſty's ſight, I wiſh the ſpirit of the righteous God may ſo direct your mind, that you may joyfully embrace the meſſage I ſend. The regal power allotted to us, makes us common ſervants to our Creator, then of thoſe people whom we govern; ſo obſerving the duties we owe to God, we deliver bleſſings to the world in providing for the public good of our eſtates; we magnify the honour of God, like the celeſtial bodies, which, though they have much

baggage a very warm dispute arose between the muleteer and my interpreter, concerning the method of packing it on the mules again, for the purpose of carrying it to the consul's house.

much veneration, yet serve only to the benefit of the world. It is the excellency of our office to be instruments, whereby happiness is delivered unto the nations. Pardon me, Sir! This is not to instruct, for I know I speak to one of a more clear and quick sight than myself; but I speak this, because God hath pleased to grant me a happy victory over some part of those rebellious pirates, that so long have molested the peaceable trade of Europe; and hath presented further occasion to root out the generation of those, who have been so pernicious to the good of our nations: I mean, since it hath pleased God to be so auspicious in our beginnings, in the conquest of Sallee, that we might join and proceed in hope of like success in the war of Tunis, Algiers, and other places; dens and receptacles for the inhuman villanies of those who abhor rule and government. Herein while we interupt the corruption of malignant spirits of the world, we shall glorify the great God, and perform a duty that will shine as glorious as the sun and moon, which all the earth may see and reverence: a work that shall ascend as sweet as the perfume of the most precious odours, in the nostrils of the Lord: a work whose memory shall be reverenced so long as there shall be any remaining among men: a work grateful and happy to men who love and honour the piety and virtue of noble minds. This action I here willingly present to you, whose piety and virtues equal the greatness of your power; that we, who are vicegerents to the great and mighty God, may hand in hand triumph in the glory which the action presents unto us.—Now, because the islands which you govern, have been ever famous for the unconquered strength of their shipping, I have sent this my trusty servant and ambassador, to know whether, in your princely wisdom, you shall think fit to assist me with such forces by sea, as shall be answerable to those I provide by land; which if you please to grant, I doubt not but the Lord of Hosts will protect and assist those that fight in so glorious a cause. Nor ought you to think this

Both parties appeared so very strenuous in their cause, that neither of them paid any attention to my interference; and it was at length carried to such excess, that the muleteer struck my interpreter. Upon seeing this, I could no longer remain a silent spectator, and I have reason to fear my warmth was almost as intemperate as that of the disputants. The blow was given in so brutal a manner, that I could with difficulty restrain myself from immediately returning it. It was fortunate, however, that I still possessed sufficient coolness to reflect on the impropriety of such a proceeding, and I directed one of my Mooriſh soldiers to punish the muleteer. By means of long leather straps which he always carried about him, my Negro deputy performed his part so well on the back of the delinquent, that he was soon glad to fall on his knees, and intreat a pardon both from myself and the interpreter. I was more desirous of punishing this insult for the sake of establishing my authority and consequence with the soldiers, than

this strange, that I, who so much reverenced the peace and accord of nations, should exhort to war. Your great prophet, Christ Jesus, was the lion of the tribe of Judah, as well as the Lord and giver of peace; which may signify unto you, that he who is a lover and maintainer of peace, must always appear with the terror of his sword, and, wading through seas of blood, must arrive at tranquillity. This made James your father, of glorious memory, so happily renowned among nations —It was the noble fame of your princely virtues, which resounds to the utmost corners of the earth, that persuaded me to invite you to partake of that blessing, wherein I boast myself most happy. I wish God may heap the riches of his blessings on you, increase your happiness with your days, and hereafter perpetuate the greatness of your name in all ages."

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from an intention of revenging the cauſe of the Jew, for I could not find out which of the diſputants was in the wrong; but as my attendants had on two or three former occaſions ſhewn a diſpoſition to be troubleſome, and as ſo glaring an indignity was offered to the perſon who looked up to me for protection, I was determined to avail myſelf of this opportunity of convincing them that it was their duty to pay me every attention.

Mr. De Rocher, who reſides in an excellent houſe built at the expence of his court, and who is the only European in the place, has happily blended original Engliſh hoſpitality with that eaſy politeneſs which characterizes his own nation. He gave me ſo preſſing an invitation to ſpend another day with him, that though anxious to make an end of my journey, I could not reſiſt his urgent ſolicitations.

The town of Rabat, whoſe walls encloſe a large ſpace of ground, is defended on the ſea-ſide by three forts tolerably well finiſhed, which were erected ſome little time ago by an Engliſh renegado, and furniſhed with guns from Gibraltar. The houſes in general are good, and many of the inhabitants are wealthy. The Jews, who are very numerous in this place, are generally in better circumſtances than thoſe of Larache or Tangier, and their women are by far more beautiful than at any other town which I ſaw in this empire. I was introduced to one family in particular, where, out of eight ſiſters, nature had been ſo laviſh to them all, that I felt myſelf at a loſs to determine which was the handſomeſt. A combination of regular features, clearneſs of complexion, and expreſſive black

black eyes, gave them a diſtinguiſhed pre-eminence over their nation in general; and their perſons, though not improved by the advantages which the European ladies derive from dreſs, were ſtill replete with grace and elegance.

The caſtle, which is very extenſive, contains a ſtrong building, formerly uſed by the late emperor as his principal treaſury, and a noble terrace, which commands an extenſive proſpect of the town of Sallee, the ocean, and all the neighbouring country. There are alſo the ruins of another caſtle, which is ſaid to have been built by Jacob Almonzor, one of their former emperors, and of which at preſent very little remains but its walls, containing within them ſome very ſtrong magazines for powder and naval ſtores. On the outſide of theſe walls is a very high and ſquare tower, handſomely built of cut ſtone, and called the tower of Haſſen. From the workmanſhip of this tower, contraſted with the other buildings, a very accurate idea may be formed how greatly the Moors have degenerated from their former ſplendour and taſte for architecture.

In the evening the conſul introduced me to Sidi Mahomet Effendi, the emperor's prime miniſter, who was at Rabat, on his way to Tangier. I found him a well-bred man, and he received me very graciouſly. After ſome converſation on the purpoſe of my journey, he deſired I would feel his pulſe, and acquaint him whether or not he was in health. Upon aſſuring him that he was perfectly well, he expreſſed in ſtrong terms the obligation I had conferred on him by ſuch agreeable information; and having wiſhed me ſucceſs

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in my journey and enterprize, we mutually took our leave.

I availed myſelf of my delay at Rabat to get the lame mule changed, and directed my Negro ſoldiers to arrange our affairs in ſuch a manner that we might leave the place early the next morning. Mr De Rocher, in addition to the kindneſs I had already experienced, ordered a quantity of bread, which at this place is remarkably good, to be packed up for my uſe, as well as a proportionable ſhare of cold meat, and as much wine as we could conveniently carry with us. This ſeaſonable ſupply laſted me three days, and gave me time to recover in ſome degree my former reliſh for fowls and eggs.

Though I muſt acknowledge that the attention and comforts which I experienced during my ſhort ſtay at Rabat proved a great relief, after the inconveniences I had undergone in travelling thither, yet on the whole, I perhaps ſuffered more from the idea of having ſimilar inconveniences to thoſe I had already experienced ſtill to encounter, without a proſpect of a ſimilar alleviation, than if I had continued the whole journey in an uninterrupted ſtate. The conſideration that I was to paſs day after day through a country where there is little to amuſe the eye; that I had no companion with whom I could converſe, or to whom I could communicate my ſentiments; and that I was to travel the whole day at the tedious pace of three miles an hour, and at a ſeaſon of the year when the coldneſs of the mornings and evenings were a very indifferent preparation for the heats which ſucceeded in the middle of the day, altogether preſſed

preſſed ſo ſtrongly upon my mind, that I muſt confeſs I could not help experiencing a conſiderable dejection of ſpirits at the idea of leaving Rabat*.

* The Abbe Poiret's remarks on travelling in Barbary are ſo appoſite and ſo juſt, that I truſt I ſhall be excuſed for introducing a quotation from that author.—In one of his letters he ſays, "I have never known ſo well how to appreciate the advantages of living in a poliſhed nation, as ſince I have reſided among a barbarous people. Never has the convenience of our highways ſtruck me ſo much, as when I have been obliged to travel through thick woods and deep marſhes. How much would a peregrination of eight days, in the manner I have travelled for ſome time paſt, change the ideas of thoſe delicate Europeans who are continually complaining of bad inns, and of the fatigues they endure in their journeys! In this country there are neither inns, poſt-chaiſes, nor obliging and attentive landlords. One muſt not expect to find here broad highways, beaten and ſhady paths, or places for repoſing and refreſhing one's-ſelf; too happy, if, at the end of a fatiguing journey, one can meet with a ſmall hut, or a wretched couch! But this is ſeldom to be expected."

Again, in another letter, "How often muſt you depart in the morning, without knowing where you will arrive in the evening! How often loſing yourſelf in theſe deſerts, muſt you ſearch out your way amidſt thorny brakes, thick foreſts, and ſteep rocks; ſometimes ſtopped by a river which you muſt wade through, by a lake which you muſt walk round, or by a marſh which you cannot croſs without danger! ſometimes ſcorched by the ſun, or drenched by the rain, and at others dying with thirſt, without being able to find the ſmalleſt ſpring to quench it! If you carry no proviſions with you, it will be impoſſible for you to take any refreſhment before night. This is the only time at which the Moors make a regular repaſt, or can offer any food to a ſtranger. But when night arrives, that period of repoſe for the traveller in Europe, it is not ſo for the African traveller. He muſt then chooſe out a dry ſituation, and well ſheltered, to erect his tent; he muſt unſaddle his horſes, unload

In conſequence of the indolence of my attendants, my baggage was not completely packed up on the 8th till between ten and eleven in the morning, when I left the hoſpitable roof of Mr De Rocher, and proceeded on my journey for Dar Beyda, the next town which offered itſelf on my way to Mogodore.

With all the inconveniences which I had hitherto experienced, I had reaſon to think myſelf very fortunate in having ſuch fine weather; for this was the ſeaſon when the heavy rains uſually come on, and when a ſhower of half an hour's continuance would wet more than the rain of a whole day in England. Dry weather had accompanied us the whole of the road from Tangier to Rabat, and the heat from the hours of eleven to three was violent; but, as I have juſt before obſerved, previous to, and after thoſe hours, the air was uncommonly cool. As an alleviation to the great heat, we found the water-melons and pomegranates between Rabat and Mogodore of a moſt delicious flavour, and of particular uſe in allaying the exceſſive thirſt, and removing the fatigue we experienced from the journey. Theſe fruits grow common in the open ground, and we only paid two blanquils, or three-pence Engliſh a-piece, for water-melons, which were ſufficiently large to ſerve

unload his mules, cut wood, light fires, and take every precaution that prudence dictates, to defend himſelf againſt ferocious animals and robbers. It is ſafeſt to encamp not far from the tents of the Arabs, when one can find them. They furniſh many ſuccours when they are tractable, and they are always ſo when they ſee one with a ſufficient guard."—See a tranſlation of the Abbe Poiret's travels through Barbary, Letter viii.

half a dozen people. I could not help obſerving how provident nature has been, in granting in ſuch plenty, fruits ſo well calculated for the natives of warm climates. Indeed, many of the poor in this country have ſcarcely any other proviſions than fruit and bread.

At the time of our departure the appearance in the atmoſphere promiſed us a continuance of the ſame fine weather we had hitherto experienced; and it continued ſo till we had paſſed three ſmall ſtreams which the Moors name the Hitcumb, Sherrat, and Bornica. Theſe, after the heavy rains have fallen, ſwell out into deep and rapid rivers, and are frequently rendered totally impaſſable, except in boats or on rafts. About five in the evening, however, very heavy and black clouds began to aſſemble, and very ſhortly after followed a moſt ſevere ſtorm. It was a dreadful union of wind, hail, rain, thunder, and lightning. From darkneſs approaching faſt upon us, we became very anxious to find out a place of ſafety where we might pitch our tent, and for that purpoſe ſpurred our beaſts; but no excitement from the ſpur or whip could induce them to face the ſtorm, and we were obliged to wait a full hour in a ſtate of inactivity, till its violence was over. We then puſhed on till we arrived at a couple of Arab tents, pitched in an open country: bad as this ſituation was, we however rejoiced in being able to fix our tent for the night, even in this unſociable ſpot.

On the 9th of October, it having rained the whole night, we were detained till between ten and eleven in the morning in drying the tent, which

which from its being quite wet, was become too heavy for the mules to carry with the other baggage; we then purſued our journey, and at twelve, arrived at the ruins of Menſooria. There was formerly a caſtle on this ſpot, which from the extent of its walls, and a ſquare tower which form the whole of the ruins, appears to have been a very large building. My ſoldiers informed me, that it had been the reſidence of a prince who was in oppoſition to his ſovereign; and who was obliged to deſert it. The building was deſtroyed by the then reigning emperor, and the intermediate ground is now inhabited by a few Negroes, living in ſmall huts, who were baniſhed thither for having on ſome occaſion incurred the diſpleaſure of the emperor. In an arbitrary country, where the poſſeſſion of the throne depends more on the will of the ſoldiers than on the rights of ſucceſſion, the deſpot conſiders that caſtles may prove rather places of ſecurity for his opponents, than of any great utility to himſelf; he therefore either ſuffers them to decay, or deſtroys them entirely, according to the dictates of his caprice. Indeed every town through which I paſſed in the empire affords ſtriking marks of the truth of this aſſertion.

Soon after our leaving Menſooria we came up to Fadala, having forded in our way the river Inſefic. Fadala whilſt its ruins exiſt, will be a laſting monument of Sidi Mahomet's caprice. It conſiſts of the ſhell of a town, began by him in the early part of his reign, but never finiſhed. It is encloſed within a ſquare wall, and is furniſhed with a moſque (the only building that was com-

pleated) for the use of the inhabitants, who, like those of Mensooria, live in huts in the intermediate ground. To the right of Fadala we observed a small but apparently neat palace, which my attendants informed me was built by the late emperor for his occasional use, when business led him to travel that way.

The remainder of our journey to Dar Beyda, where we arrived about six in the evening, afforded nothing remarkable, excepting that we passed over a double bridge, which is the only piece of architecture of the kind that I saw in the country. It is the work of Sidi Mahomet, and is built of stone. The country between Rabat and Dar Beyda, a distance of about forty-four miles, is one continuation of barrenness and rock.

Dar Beyda is a small sea-port of very little importance; it possesses, however, a bay which admits vessels of pretty considerable burthen to anchor in it with tolerable safety, except when the wind blows hard at north-west, and then they are liable to be driven on shore. Upon my arrival, I was immediately introduced to the governor, who was then in the audience-chamber, attending to the complaints of the inhabitants. After offering me his services, and begging my acceptance of a few fowls, he soon left us in the possession of the room where we slept that night.

On the 10th of October we departed for Azamore, about fifty-six miles distant, between seven and eight in the morning; and after a journey of two days came up to the Morbeya, at the mouth and southern side of which is situated Azamore.

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The river is so wide and deep here, that it is necessary to be ferried over, and a large boat is continually employed for that purpose.

We had no sooner got all our baggage, our mules, and ourselves into the boat, and were ready to row off, than a most violent dispute arose between my Negro soldiers and the ferrymen. As it was no new circumstance to me to be a witness to these altercations, I remained very quietly in the boat till I observed that one of the ferry-men was putting every thing on shore again, whilst another was collaring one of the soldiers. In fact, matters were proceeding to such extremities, that I thought it was full time to interfere.

Upon inquiry, I was informed that the proprietor of the ferry farmed the river from the emperor, and that in consequence of it he was allowed all the perquisites of the ferry; that my soldiers insisted that as I was in the emperor's service, it was the duty of the people to ferry me, my baggage, &c. without receiving any reward for their trouble. Which of the two were in the right I could not pretend to determine; but I was very glad to end the dispute, by paying the usual demand. After a few curses on both sides, the baggage and mules were replaced in the boat, and we were ferried over to Azamore.

In a country where arts and sciences are totally neglected, and where the hand of despotism has destroyed public spirit, and depressed all private exertion, it is obvious, that considerable tracts must occur which are productive of nothing deserving of notice. This was precisely the case in my journey from Dar Beyda to Azamore, which

preſented to our view one continued chain of rocks and barrenneſs, unpleaſant and fatiguing roads, without any one object to vary the ſcene, or to intereſt curioſity.

Azamore is a ſea-port town on the Atlantic ocean, ſituated at the mouth of the Morbeya; and though a large place, is neither ornamented with public buildings, nor has any thing remarkable in its hiſtory or ſituation.

In compliance with the particular requeſt of one of my ſoldiers whoſe near relations reſide at Azamore, I continued here the remainder of the day, and was lodged in a room of a Mooriſh houſe, which was ſecluded from the family. Soon after my arrival I was viſited by a Jew in an European dreſs, who had formerly lived with one of the Engliſh conſuls, and who ſpoke the Engliſh language with tolerable fluency. He took me to his houſe, and there received me with great hoſpitality, inſiſting on my dining with him, and making uſe of his houſe as my own. After dinner he ſhewed me the different parts of the town; and in the courſe of our converſation requeſted me to be particularly cautious how I conducted myſelf with the prince whom I was going to attend; obſerving, that the Moors were extremely fickle, and their conduct governed merely by the caprice of the moment. To enforce this caution, he related to me a ſtory, from which I learned that an European ſurgeon had at ſome former period, attended a prince of Morocco, who, neglecting his advice when under his care, had increaſed his malady; that this circumſtance ſo alarmed the prince that he ſent for the ſurgeon, and upon his appearance produced

produced a piſtol. The unfortunate man, alarmed and diſtreſſed by ſuch unworthy treatment, haſtily withdrew, and in a ſhort time put an end to his exiſtence.

On the 13th of October, having taken leave of my Jewiſh acquaintance, and my ſoldiers of their friends, we ſet off at eight in the morning for the town of Saffi, where we arrived on the evening of the 15th, after a journey of about fifty-ſeven miles. The country we paſſed through was rocky and barren, producing ſcarcely a tree, or indeed any verdure whatever.

Soon after leaving Azamore, the town of Mazagan preſented itſelf to our view to our right. This place was taken a few years ſince by Sidi Mahomet from the Portugueze; a conqueſt of which his Mooriſh majeſty made a very pompous boaſt, though it is well known that the Portugueze, from the great inconvenience and expence of keeping up the garriſon, without deriving any material advantage from it, had come to a reſolution to evacuate it before the emperor's attack, and for that purpoſe had actually begun to embark their goods and property. As, however, the emperor was determined to exhibit ſome ſpecimen of his military proweſs and addreſs, this circumſtance did not deter him from commencing a regular ſiege. A magazine for military ſtores (which may be ſeen from the road) was raiſed with the utmoſt expedition, and the attack was carried on with all the vigour and ability which his Mooriſh majeſty was capable of exerting. The Portugueze defended the town no longer than was neceſſary to allow time to carry away

their effects and valuables; it was then surrendered, or more properly, abandoned, to the Moors.

On the day of our arrival at Saffi, we passed by the ruins of a town, which was once large and considerable. It was built by a former emperor, named Muley Ocom Monsor, and is now called by the name of Dyn Medina Rabæa. Its only remains at present are remarkably thick and extensive walls, which inclose gardens and huts, inhabited by disbanded Negro soldiers.

Saffi is a sea-port town, situated at the bottom of a steep and high mountain. It is a small place, and is only remarkable for a neat palace, which is the occasional residence of the emperor's sons, and a small fort at a little distance to the north of the town. Its vicinity is a mixture of mountains and woods, which gives it a wild and truly romantic appearance. Saffi carried on a considerable commerce with Europe, before Sidi Mahomet obliged the European merchants to reside at Mogodore. It affords a safe road for shipping, except when the wind blows hard at West, and then they are subject to be driven on shore.

During my residence in this town, I took up my quarters at a Jewish house, and was visited by two Moors who had been in London, and could speak a little of the English language. Among other marks of attention, they contrived to procure, unknown to me, a chair and a small table; articles which I had not seen since I left Tangier, except at the French consul's house, as the Moors never make use of either.

At

At eight in the morning of the ſixteenth, we ſet off for Mogodore, a journey of about ſixty miles, which we performed in two days.

Soon after leaving Saffi we paſſed over a very high and dangerous mountain. The rocky, ſteep, and rugged path, which was only broad enough to allow one mule to paſs at a time, and the perpendicular precipice which hung over the ſea, filled our minds with a ſenſe of terror and awe, which no pen can deſcribe. Our mules, however, accuſtomed to this mode of travelling, carried us with the moſt perfect ſafety, over parts where, with European horſes, we ſhould probably have been daſhed to pieces.

From this mountain we in a ſhort time entered a foreſt of dwarf oaks, which is about ſix miles in length, and the ſouthern extremity of which reaches to the river Tanſif. This is a very broad river, which after the heavy rains have fallen, or when ſwelled by the tide, is always paſſed upon raſts. Thoſe difficulties not preſenting themſelves to us now, we forded the river with great eaſe, and on approaching its ſouthern ſide, obſerved in the midſt of a thick foreſt a large ſquare caſtle, which my ſoldies informed me was built by Muley Iſhmael, who is immortalized by the pen of Mr. Addiſon, in one of the numbers of the Freeholder. Sidi Mahomet neglected it, and it is now falling to ruin. The breadth and windings of the Tanſif, its high and woody banks, and the caſtle juſt diſcoverable through the trees, afforded altogether a ſcene, which though ſomewhat gloomy, yet was truly romantic and picturesque.

The directions which I had received from Mr. Matra were, to continue at Mogodore, till the return of a meſſenger, who was to be diſpatched thence to Tarudant, informing the prince of my arrival.

The very hoſpitable treatment I experienced from Mr. Hutchiſon, Britiſh vice-conſul at Mogodore, during my ſtay at his houſe, with the ſympathiſing letters and friendly advice with which he afterwards favoured me, whilſt under the many embarraſſments and inconveniencies which I underwent at Morocco, have made the moſt forcible impreſſion on my memory; and I ſhould feel utterly diſſatisfied with myſelf if I omitted thus publicly to acknowledge my gratitude to that gentleman.

Before I proceed to deſcribe Mogodore it may not be improper to take a ſhort review of the general appearance of the country through which I paſſed in my journey from Tangier.

The firſt part of the journey, as far as Larache, preſented to us, as I before obſerved, a rocky, mountainous, and barren country, and, if we except the foreſt of Rabe a Clow, but few trees or ſhrubs. From Larache to Sallee the eye was agreeably relieved by the variety of objects which offered themſelves to its view. The evenneſs of the ground, the numerous lakes, and the verdure which ſurrounded them, indicated fully the fertility of the ſoil; and theſe, joined to the interſected clumps of trees, would lead the contemplative mind to conceive that nature had intended this ſpot for the reſidence of a more civilized people than its preſent inhabitants. From Sallee to Mogodore, and thence to Santa Cruz, we again meet with

with the ſame barren, mountainous, and rocky country, which preſented itſelf at the firſt part of the journey.

Though I occaſionally met with foreſts of ſmall treeks, ſuch as the arga, the dwarf oak, the palm-tree, &c. yet the country produces no uſeful timber whatever. The Moors are therefore obliged to import that article from Europe; and it may be on this account that the emperor poſſeſſes ſo few veſſels, and is obliged to ſend thoſe to be repaired in foreign ports. As vegetation does not take place in this climate till ſome time after the heavy rains have fallen, I had not an oportunity of obſerving in this journey what plants were peculiar to the climate. The variety which diſtinguiſhes the more improved countries of Europe, and particularlar England, probably ariſes as much from the land being diſtributed into incloſures, as from local ſituation. This advantage the emperor of Morocco does not enjoy; ſince, excepting in the immediate vicinity of towns, no diviſions of land are to be obſerved; the Arabs indiſcriminately chuſing pieces of ground, without fences, for the purpoſes of agriculture, which, as I before noticed, they change as occaſion requires. The ſameneſs of ſcene which ariſes from this circumſtance, is in ſome degree leſſened by the numerous ſanctuaries which are diffuſed over the whole country; but otherways theſe chapels prove troubleſome to an European traveller, ſince the Moors, upon paſſing them, always ſtop a conſiderable time to pay their devotions to the remains of the ſaints who are buried there. There is likewiſe a cuſtom in this country, which is alſo prevalent in Portugal, of conſecrating

the ſpot on which any perſon has been murdered, by heaping a large proportion of ſtones on the place, where it is uſual for thoſe who paſs that way to add another ſtone to the number, and to recite a ſhort prayer, adapted to the occaſion.

All the towns through which I paſſed in my way hither, were ſurrounded with high walls of Tabby, flanked with ſquare forts, generally without any artillery, and having caſtles, which ſeemed to be in a very ruinous ſtate, ſituated upon the moſt eminent ſpot, for their defence or attack. The houſes, from having no windows and but very few doors, had more the appearance of dead walls than inhabited places; and their ſtreets were univerſally narrow, filthy to a degree, irregular, and badly paved. With all theſe inconveniencies, the inhabitatants enjoy an advantage of which many of the more civilized capitals of Europe cannot boaſt, I mean that of good police. The ſtreets are ſo well watched at night, that robberies or even houſebreaking are but ſeldom heard of; and the general quietneſs which reigns through their towns after the gates are ſhut, is a convincing proof of the attention of their patroles to their duty. Their detection, and ſpeedy bringing to juſtice the criminals, likewiſe deſerves our attention. From having no publick houſes or other places to harbour thieves, and from no perſon being permitted to quit the country without leave, it is utterly impoſſible for a culprit to eſcape the hand of juſtice, except by taking refuge in a ſanctuary, by which he baniſhes himſelf for ever from ſociety. On the other hand, the vigilance of the governors and other officers of juſtice is ſo great, and conducted with

with so much address, that unless the means of safety which his religion points out are quickly adopted, the criminal in a very short time is detected, and as quickly punished.

According to the opinion of some travellers, much danger is to be apprehended in traversing this country, from the attacks of wild beasts; but it is only justice to observe, that during the whole of my progress to Mogodore, and indeed I may add afterwards in passing over the Atlas, I met with no obstruction or molestation whatever from these animals; and I was also informed, that a circumstance of the kind was very rarely known to have happened. The fact is, the wild animals confine themselves principally to the interior parts of the country, and to those retreats in the mountains which are beyond the track of men.

Mogodore, so named by Europeans, and Suera by the Moors, is a large, uniform, and well-built town, situated about three hundred and fifty miles from Tangier, on the Atlantic ocean, and surrounded on the land side by deep and heavy sands. It was raised under the auspices of Sidi Mahomet, who upon his accession to the throne ordered all the European merchants who were settled in his dominions to reside at Mogodore, where, by lowering the duties, he promised to afford every encouragement to commerce. The Europeans, thus obliged to desert their former establishments, considering this first step of the emperor to be a mark of his attachment to trade and commerce, and having resided long in the country without any better views at home, universally settled at Mogodore, where they erected houses, and other conveniencies

veniencies for the purpoſes of trade. The hopes, however, with which they had changed their ſituation, were conſiderably fruſtrated by the perfidy of the emperor, who indeed fulfilled his promiſe, till he obſerved the merchants ſo fixed as not to be likely to remove; but he then began to increaſe the duties, and by that means to damp the ſpirit of commerce which he had promiſed to promote. His caprice, however, or, what had ſtill more influence, valuable preſents, induced him at times to relax theſe ſeverities. In conſequence of this circumſtance the duties have been ſo frequently varied, that it is utterly impoſſible for me to ſtate, with any degree of certainty, the uſual burthens laid upon articles of commerce in this port.

The factory at Mogodore conſiſts of about a dozen mercantile houſes of different nations, whoſe owners, from the protection granted them by the emperor, live in full ſecurity from the Moors, whom indeed they keep at a rigid diſtance. They export to America, mules. To Europe, Morocco leather, hides, gum arabic, gum ſandarac, oſtrich feathers, copper, wax, wool, elephants' teeth, fine mats, beautiful carpeting, dates, figs, raiſins, olives, almonds, oil, &c. In return they import timber, artillery of all kinds, gunpowder, woollen cloths, linens, lead, iron in bars, all kinds of hardware and trinkets, ſuch as looking-glaſſes, ſnuff-boxes, watches, ſmall knives, &c. tea, ſugar, ſpices, and moſt of the uſeful articles which are not otherwiſe to be procured in this empire.

Beſides the commerce carried on between this empire and Europe, the Moors have alſo a trade with Guinea, Algiers, Tunis, Tripoli, Grand Cairo,

Cairo, and Mecca, by means of their caravans, of which I ſoon ſhall have occaſion to ſpeak more particularly.

Mogodore is regularly fortified on the ſea ſide; and on the land, batteries are ſo placed as to prevent any incurſions from the Southern Arabs, who are of a turbulent diſpoſition, and who, from the great wealth which is known to be always in Mogodore, would gladly avail themſelves of any opportunity that offered to pillage the town. The entrance, both by ſea and land, conſiſts of elegant ſtone arch-ways, with double gates. The market-place is handſomely built, with piazzas of the ſame materials, and at the water port there is a cuſtom-houſe and powder magazine, both of which are neat ſtone buildings. Beſide theſe public edifices, the emperor has a ſmall but handſome palace for his occaſional reſidence. The ſtreets of the town, though very narrow, are all in ſtrait lines, and the houſes, contrary to what we meet with in the other towns of the empire, are lofty and regular. The bay, which is little better than a road, and is very much expoſed when the wind is at North-Weſt, is formed by a curve in the land, and a ſmall iſland about a quarter of a mile from the ſhore. Its entrance is defended by a fort well mounted with guns.

CHAP.

CHAP. IV.

General View of the Empire of MOROCCO.—*Situation and Climate.—Provinces.—Soil.—Wonderful Fertility.—Sea Ports.—Natural Productions.—Mines.—Animals.—Occasional Famines.—Famine in* 1778.—*Manufactures.—Buildings.—Roads.—Population.—Introduction of Negroes.*—MULEY ISHMAEL—*his Policy.* SIDI MAHOMET.—*General Oppression of the People.—Merchants.*

AS I had a better opportunity of being informed of the state of the country, and its productions, from the European merchants at Mogodore, than occurred at any subsequent period during my tour, I shall now avail myself of that information; and to this I feel myself induced by a further motive, namely, that it will enable the reader to peruse with more satisfaction and advantage the succeeding pages of this Narrative.

The empire of Morocco is situated between the 29th and 36th degree of North latitude. It is about five hundred and fifty miles in length from North to South, and about two hundred in breadth. It is bounded to the North by the Straits of Gibraltar and the Mediterranean sea; to the East, by the kingdoms of Tremecen and Sugulmussa; to the South, by the river Suz, and the country to the South of Tafilet; and to the West, by the Atlantic ocean. The empire is formed of several provinces and nominal kingdoms, which, as in most countries, before their union were distinct and petty sovereignties.

The

The climate, though in the Southern provinces very hot in the months of June, July, and Auguſt, yet is in general friendly to the conſtitutions of its inhabitants, as well as to thoſe of Europeans. To the North the climate is nearly the ſame as that of Spain and Portugal, with the autumnal and vernal rains peculiar to to thoſe countries; but to the Southward, the rains are leſs general and certain, and of courſe the heat is more exceſſive.

Moſt of the towns which Europeans are allowed to enter, being ſea-ports, have the advantage of being frequently refreſhed with ſea breezes; and Mogodore, though ſo far to the Southward, from being ſubject in the ſummer ſeaſon to have the wind regularly at North Weſt, is quite as cool as the more temperate climates of Europe. Morocco and Tarudant are inland, and therefore, though nearly in the ſame degree of Latitude as Mogodore, are much hotter; their great heats, however, are conſiderably leſſened by their vicinity to the Atlas, the higher parts of which are the whole year covered with ſnow, and often favour them with cool and refreſhing breezes.

The ſoil of the empire of Morocco is naturally very fertile, and with proper cultivation and attention is capable of producing all the luxuries of the Eaſtern and Weſtern worlds. It muſt, however, be confeſſed, that on ſome parts of the ſea-coaſt, particularly where it is mountainous, like every other country under ſimilar circumſtances, the ſoil is ſandy and barren; but wherever there is the leaſt appearance of a plain, ſuch as that between Larache and Mamora, and in the neighbourhood

bourhood of Morocco and Tarudant, the ſoil is black and rich. Indeed I am informed from the beſt authority, that at Tafilet, and throughout moſt of the interior parts of the empire, its fertility is beyond imagination.

From the ſlight cultivation it at preſent receives, which is merely the burning of the ſtubble before the autumnal rains come on, and ploughing it about ſix inches deep, the earth produces, at a very early ſeaſon, excellent wheat and barley (though no oats) Indian corn, alderoy, beans, peaſe, hemp, and flax; oranges, lemons, citrons, pomegranates, melons, water-melons, olives, figs, almonds, grapes, dates, apples, pears, cherries, plumbs, and in fact all the fruits to be found in the Southern provinces of Spain and Portugal. The people here preſerve their grain in Matamores, holes made in the earth, lined and covered with ſtraw, on which earth is placed in a pyramidal form, to prevent the rain from ſoaking in. In theſe ſtores corn has been kept five or ſix years, without undergoing any very material change.

As little encouragement, however, is extended to induſtry in this country, many of their fruits which require attention, particularly their grapes, apples, pears, plumbs, &c. do not arrive at that perfection to which they are brought in Europe. Could, indeed, a proper ſpirit for agriculture and foreign commerce be introduced in the country, or, in other words, could the ſovereign be perſuaded, that by ſuffering his ſubjects to be enriched he would improve his own treaſury, this empire, from its convenient ſituation with reſpect to Europe, and from the natural luxuriance and fertility

of

of its ſoil, might become of the higheſt political and commercial importance. The only material impediment to commerce is the inconvenience and inſecurity of the ports. I am well informed, however, that at Valedia there is a baſon formed by nature, capable of containing with ſafety any number of ſhipping; and the other ports might moſt probably be improved.

It is melancholy, in traverſing the immenſe tract of ſo fine a country, to obſerve ſo much land lying waſte and uncultivated, which by a very little attention would be capable of producing an inexhauſtible treaſure to its inhabitants. From this repreſentation it would ſcarcely be ſuppoſed credible, that Spain, which is alſo a fine country, and a civilized nation ſhould be obliged to remit to the emperor, very large preſents of money, to induce him to allow his ſubjects to export corn, as well as moſt other kinds of proviſions and fruits, from Tangier and Tetuan. Indeed the Southern provinces of Spain can hardly exiſt without this ſupply. To what are we to attribute this circumſtance? Is it that Morocco is ſo much more fertile than Spain, that it producees a redundance with ſcarcely any cultivation; or is the indolence of the Spaniards ſuperior to that of the Moors themſelves?

The Jews in moſt of the towns of the empire make wine; but, either owing to the grapes not being in ſuch perfection as thoſe of Europe, or to an improper mode of preparing it, its flavour proves but very indifferent. They alſo diſtil a ſpecies of brandy from figs and raiſins, well known in that country by the name of aquadent.

This

This liquor has a disagreeable taste, but in point of strength is little inferior to spirits of wine. It is drank without dilution very freely by the Jews on all their feasts or days of rejoicing, and there are very few of the Moors who are disposed to forego any private opportunity of taking their share of it also.

The Moors cultivate tobacco; there is a species of it near Mequinez, which affords snuff, the flavour of which is very little inferior to Maccaba. In my progress through the country I have noticed forests of oak trees of a dwarf kind, which bear acorns of a remarkable size and sweet taste. To the Southward we meet with the palm or date tree, the arga, bearing a nut of the almond species, with the olive, from both of which the inhabitants extract great quantities of oil, which constitutes a considerable part of their exports to foreign countries. There is also an infinite variety of shrubs and plants, such as the prickly pear, the aloe, &c. all in short that are to be found in Spain and Portugal. Cotton, wax, honey, salt, transparent gum, and gum sandarac, are all productions of this empire.

In the mountains of Atlas there are numerous iron mines; but as the Moors do not understand the mode of working iron, those mines prove of no use to them, and they are therefore obliged to procure that article from Europe. The neighbourhood of Tarudant produces mines of copper; and the Moors assert, that in the Atlas there are also some of gold and silver, which the emperor will not allow to be touched. But I am inclined to imagine that if the assertion had any foundation in truth,

truth, the Brebes, who inhabit these mountains, and who are mere nominal subjects, and pay but little respect to the government of Morocco, would long before this time have discovered them. It is, however, probable that this vast chain of mountains may contain productions which might be converted to very valuable purposes; but, owing to a want of emulation on the part of the inhabitants, and Europeans not being allowed to attempt any new discoveries, a knowledge of them is not to be attained.

The domestic animals of Morocco are much the same as those of Europe, excepting the camel, which is the most useful animal in this quarter of the globe, both on account of the great fatigue which it is capable of undergoing, and the little subsistance it requires. Camels are employed here for all the purposes of agriculture and commerce, and are very numerous. It has been asserted that dromedaries are indigenous to this country; but in the course of my whole tour I could hear of none, except those which are in the possession of the emperor; and he, as I discovered, procures them from the coast of Guinea. These are the fleetest animals for travelling that are known, and are only used by the emperor on urgent occasions. I was informed that their pace is sometimes so exceedingly swift, that their riders are obliged to tie a sash round their waists to preserve the power of respiration, and cover the whole of the face except the eyes, to prevent their suffering from the strong current of air occasioned by the rapid motion of the animal. It is computed that, in an ordinary

ordinary way, a dromedary will perform a journey of five hundred miles in four days.

The oxen and ſheep of this country are ſmall; but their fleſh is well flavoured. The hides of the former, and the wool of the latter, are both articles of exportation. The ſheep with large tails, diſtinguiſhed in England by the name of Barbary ſheep, are here very ſcarce, and are more indigenous to the Eaſtern parts of Barbary. The horſes, for want of attention in keeping up the breed, are much leſs valuable than they formerly were; there are ſtill however ſome few that are good in the country, and thoſe are generally ſtrong, and have great ſpirit. The mules are numerous and uſeful, though I do not think them equal to thoſe of Spain, either in ſize or beauty.

Fowls and pigeons are remarkably plentiful and good in the empire of Morocco; but ducks are ſcarce, and geeſe and turkies I never ſaw there. The country abounds with the red-legged partridge. In the proper ſeaſon the frankolin, a bird of the partridge ſpecies, of a delicious flavour, and beautiful pumage, is found here; alſo a few woodcocks, ſnipes in great numbers, all kinds of water-fowl, and a variety of ſmall finging-birds. Storks are are very plentiful, and as they are never moleſted by the Moors, who are taught to believe it ſinful to deſtroy them, they become quite domeſtic and tame. They are generally to be ſeen feeding among ruinous walls and caſtles, where they pick up inſects and ſnakes. Hares, rabbits, antelopes, porcupines, apes, foxes, wild cats, &c. are all natives of this empire.

Among

Among the ferocious animals may be enumerated wolves and wild boars, which are ſpread over the whole empire; and in the ſouthern provinces, there are lions, tygers, and monſtrous ſerpents.

During my reſidence in the country, I had frequent opportunities of examining that moſt ſingular of the animal productions, the cameleon. Though it is hardly neceſſary to adduce any proof to the philoſophers of the preſent day againſt the vulgar error that it feeds only upon air, yet it may afford ſome ſatisfaction to my readers to be told that I had an opportunity of ſeeing a complete refutation of this opinion at Mogodore. A gentleman of my acquaintance there had in his poſſeſſion, a cameleon, the dexterity of which in procuring its food I had ample means of obſerving. The fact is, its principal ſupport is flies, which it catches by darting at them an exceedingly long tongue covered with a matter ſo very glutinous, that if it but touches an inſect it is impoſſible for it to eſcape. The moſt ſingular part of its conformation however, (if, perhaps, we except the power of varying its colours) is the eye, the muſcles of which are ſo conſtructed that it can move the ball quite round; and I believe it exiſts the only known inſtance in all animated nature of a creature which is able to direct its viſion to two different objects at the ſame time, however thoſe objects may be ſituated. Except in the act of darting out its tongue to procure ſubſiſtence, its motions are remarkably ſlow.

Although it muſt be allowed that the climate of Morocco is delightful to a degree, yet it is occaſion-

occaſionally ſubject to great droughts, which naturally produce immenſe ſwarms of locuſts, the moſt deſtructive enemy to vegetation that exiſts. In the year 1778 theſe inſects came in ſuch numbers from the South, that they perfectly darkened the air, and, by deſtroying all the corn, produced a general famine. This calamity was increaſed to ſuch a degree in the year 1780, that ſeveral unfortunate perſons actually died in the ſtreets for want of food; many were driven to the neceſſity of digging in the earth for roots to ſupply the urgent calls of nature; while others were happy to find ſome undigeſted corn in the dung of animals, which they moſt eagerly devoured. Upon this occaſion of public diſtreſs the emperor generouſly opened his ſtore of corn, and diſtributed it, as well as money, among his ſubjects; and every perſon who was known to poſſeſs ſtores was obliged to follow his example. Theſe melancholy facts are ſo recent in the memory of the people, that they ſtill repeat them to the Europeans who viſit the country.

The manufactures of the empire are the haick, which, as was before obſerved, is a long garment compoſed of white wool and cotton, or cotton and ſilk woven together, and is uſed by the Moors for the purpoſe of covering their under dreſs when they go abroad, which they do by totally wrapping themſelves in it in a careleſs but eaſy manner; ſilk handkerchiefs of a particular kind, prepared only at Fez; ſilks checquered with cotton; carpeting little inferior to that of Turkey; beautiful matting, made of the palmetto or wild palm tree; paper of a coarſe kind; Cordovan, commonly

commonly called Morocco leather; gun-powder of an inferior nature; and long barrelled muſquets, made of Biſcay iron. The Moors are unacquainted with the mode of caſting cannon, and therefore thoſe few which are now in the country are preſents from Europeans. The manufacture of glaſs is likewiſe unknown to them; as indeed they make great uſe of earthen ware, and have few or no windows to their houſes, this commodity may be of leſs importance to them than many others. They make butter, by putting the milk into a goat-ſkin with its outward coat turned inwards, and ſhaking it till the butter collects on the ſides, when it is taken out for uſe. From this operation it proves always full of hairs, and has an inſipid flavour. Their cheeſe conſiſts merely of curds hardened and dried, and has uniformly a diſagreeable taſte. The bread in ſome of the principal towns particularly at Tangier and Sallee, is remarkably good, but in many other places, it is coarſe, black, and heavy.

Their markets are under more ſtrict regulations than might be expected from a people who are ſo deficient in moſt other inſtances. A proper officer, entitled Almotaſon, or Mayor, is appointed to inſpect all kinds of proviſions and corn, and, according to their plenty or ſcarcity, to fix the price on each article: it is alſo the duty of this officer to attend conſtantly the markets, and to ſee that no perſon is guilty of overcharging what he ſells, for which, upon detection, the offender is puniſhed, by having his hands tied behind him, and being publicly flogged through all the ſtreets, the executioner occaſionally exclaiming, "Thus

do we treat thoſe who impoſe upon the poor." Proviſions both of the animal and vegetable kind are ſold by the Rtab, or large pound, conſiſting of the weight of twenty hard dollars, or Spaniſh ounces; corn, by the Almood, four of which are equal to a Faneg Spaniſh, or ſack; and articles of merchandize, by the ſmall pound of ſixteen Spaniſh ounces, when ſold by weight; and by the Code, which is about two thirds of an Engliſh yard, when by meaſurement.

The Moors, agreeably to the Jewiſh cuſtom, cut the throats of all the animals they eat, at the ſame time turning their heads towards Mecca, in adoration of their prophet. After ſuffering them to bleed freely, they carefully waſh all the remaining blood away, and divide the meat into ſmall pieces of about one or two pounds in weight. As they are unacquainted with the invention of pumps, and have but few ſprings, it affords employment to a number of indigent people, who would probably be idle otherwiſe, to carry water in ſkins from the neareſt river or reſervoir, and ſell it to the inhabitants. From their being obliged to tar the ſkins to prevent them from leaking, the water is frequently rendered very unpleaſant.

Their looms, forges, ploughs, carpenter's tools, &c. are much upon the ſame conſtruction with the unimproved inſtruments of the ſame kind which are uſed at this time in ſome parts of Europe, only ſtill more clumſily finiſhed. In their work they attend more to ſtrength than neatneſs or convenience, and, like all other ignorant people they have no idea that what they do is capable of improvement. It is probable, indeed, that

that the Moors have undergone no very material change ſince the revolution in their arts and ſciences which took place ſoon after their expulſion from Spain. Previous to that period it is well known they were an enlightened people, at a time when the greater part of Europe was involved in ignorance and barbariſm; but owing to the weakneſs and tyranny of their princes, they gradually ſunk into the very oppoſite extreme, and may now be conſidered as but a few degrees removed from a ſavage ſtate.

They uſe no kind of wheel-carriage, and therefore all their articles of burden are tranſported from one place to another on camels, mules, or aſſes. Their buildings though by no means conſtructed on any fixed principle of architecture, have at leaſt the merit of being very ſtrong and durable. The manner of preparing tabby, of which all their beſt edifices are formed, is, I believe, the only remains of their ancient knowledge at preſent exiſting. It conſiſts of a mixture of mortar and very ſmall ſtones, beaten tight in a wooden caſe, and then ſuffered to dry, when it forms a cement equal to the ſolid rock. There are always unaccountable diſcrepancies and inconſiſtencies in the arts of uncivilized nations. The apartments are if poſſible even more inconvenient than thoſe of their neighbours the Spaniards; but the carved wood-work with which many of them are ornamented is really equal to any I have ever ſeen in Europe.

The Moors have no idea of making high roads, or repairing thoſe which have been formed by the ancient poſſeſſors of the country, or perhaps by

the mere reſort of paſſengers, but are content to leave them in the ſame ſtate in which they found them. Indeed, they are even incapable of comprehending the ſimple fact—that by improving the roads travelling would become more expeditious, and leſs expenſive.

If we look for any of the elegant appendages of luxury and refinement in this country, we ſhall be grievouſly diſappointed. Their gardens are mere tracts of incloſed ground, over-run with weeds, interſperſed with vines, figs, oranges, and lemons, without taſte or diſpoſition, and having perhaps one ſtrait walk through the whole. They ſometimes ſow corn in the intermediate ground; but their gardens are rarely productive of eſculent vegetables, and ſeldom or never ornamented with flowers.

As there are few or no bridges in the country, I am inclined to believe the Moors are not thoroughly acquainted with the mode of conſtructing large arches; and it is only at their ſea-ports where they even uſe boats. Theſe circumſtances, united to the bad roads, render this part of Barbary very inconvenient and dangerous to be travelled through.

The country throughout is ill-watered. Moſt of the rivers, which, however, are very few in proportion to the extent of ground, except juſt at their ſea-ports, deſerve only the name of rivulets, and in the ſummer ſeaſon are many of them dried up. From all theſe circumſtances it may be conjectured that the population is not extraordinary. When on my return, in my journey from Morocco to Sallee, which required ſeven days to accom-

accompliſh, I met with no habitations but a few Arab tents ſcattered in different parts; and I had reaſon to believe that a great part of the interior country is nearly in a ſimilar ſituation. The towns are very few in proportion to the extent of country, and thoſe are but thinly inhabited, Indeed Morocco, which is a metropolis, has many of its houſes in ruins and uninhabited.

The want of population in the empire of Morocco, at this period may have been occaſioned, in ſome degree by the enormous cruelties exerciſed by its former ſovereigns, who have been known, not unfrequently, through a ſlight diſguſt to abandon a whole town or province to the ſword. In the character of Muley Iſhmael, grandfather to Sidi Mahomet, we find the moſt ſingular inconſiſtencies; for it is certain, that although a tyrant of the claſs which I have been deſcribing, yet in other reſpects, as if to repair the miſchief which he committed, he left nothing undone for the encouragement of population. He introduced large colonies of Negroes from Guinea, built towns for them, many of which are ſtill remaining, aſſigned them portions of land, and encouraged their encreaſe by every poſſible means. He ſoon initiated them in the Mahometan faith, and, had his plan been followed, the country by this time would have been populous, and probably flouriſhing. As the Negroes are of a more lively, active, and enterprizing diſpoſition than the Moors, they might ſoon have been taught the arts of agriculture, and their ſingular ingenuity might have been directed to other uſeful purpoſes.

It is true Muley Iſhmael, when he adopted this plan, had more objects in view than that of merely peopling his dominions: he ſaw plainly that his own ſubjects were of too capricious a diſpoſition to form ſoldiers calculated for his tyrannical purpoſes. They had uniformly manifeſted an inclination to change their ſovereigns, though more from the love of variety than to reform the government, or reſtrain the abuſes of tyranny. In ſhort, whatever revolutions took place in the country conſiſted merely in a change of one tyrant for another. Muley Iſhmael had diſcernment enough to ſee, therefore, that by forming an army of ſlaves whoſe ſole dependence ſhould reſt upon their maſter, he could eaſily train them in ſuch a manner as to act in the ſtricteſt conformity to his wiſhes. He ſoon learnt that the great object with the Negroes was plenty of money, and liberty of plunder; in theſe he liberally indulged them, and the plan fully anſwered his expectations.

Though, however, Muley Iſhmael had no great merit in introducing ſubjects for the purpoſes of tyranny, yet the good effects of this new colonization were very generally experienced. By intermarrying among themſelves, and intermixing among the Moors (for the Moors will keep Negro women as concubines, though they ſeldom marry them) a new race of people ſtarted up, who became as uſeful ſubjects as the native inhabitants, and brought the empire into a much more flouriſhing ſtate than it had ever been in ſince their great revolution.

Sidi

Sidi Mahomet had different views, and was actuated by different motives. From his inordinate avarice, he ceased to act towards his black troops in the generous manner which had distinguished his predecessor Muley Ishmael; and they soon shewed themselves discontented with his conduct. They frequently threatened to revolt, and support those of his sons who were in opposition, and who promised them the most liberal rewards. They offered to place his eldest son Muley Ali, who is since dead, on the throne; but this prince, not unmindful of the duty which he owed his father and sovereign, declined their offer. They next applied to Muley Yazid, the late emperor, who at first accepted of the assistance they tendered, but in a short time relinquished the plan.

Sidi Mahomet, disgusted with this conduct of the Negroes, determined to curb their growing power, by disbanding a considerable part of these troops, and banishing them to distant parts of the empire. This important mode of population has therefore been of late years neglected, while no better system has been substituted in its room; for though the late emperor indulged in cruelty much less frequently than his predecessors, yet population has, perhaps, been more completely impeded by the general poverty which he has introduced into the country by his severe exactions, than if he had made a liberal use of the sword or of the bow-string. To acquaint Sidi Mahomet that any of his subjects were rich, was equivalent to telling him that he had so many ambitious opponents, who by their wealth would support his sons in rebellion, which it was necessary to prevent, by depriving them of those riches.

The only maxim of government therefore adopted by this monarch was to keep his ſubjects as nearly as poſſible upon a level; that is, in a ſtate of poverty. This he moſt effectually accompliſhed. No man who had property one day could with certainty call it his own the next. The moſt devoted miſers, with their utmoſt ingenuity, were unable to evade the diſcovery of their treaſure. If the victim of tyranny manifeſted any reluctance to reveal to his inquiſitors the ſacred depoſitory of his hoarded wealth, the emperor ſeldom heſitated about the means of compulſion. The fortitude of ſeveral enabled them to reſiſt every torture ſhort of death; but the love of life was always found to prevail over even avarice itſelf.

But this perhaps was not the worſt; the heavy taxes and duties impoſed by this impolitic monarch impeded commerce, and diſcouraged manufactures; and on the whole I am inclined to believe that the country was never in a greater ſtate of poverty than during his reign.

Power and weakneſs, rank and meanneſs, opulence and indigence, are here equally dependent, equally uncertain. There are inſtances of the ſultan elevating at once a common ſoldier to the rank of a baſhaw, or making him a confidential friend; the following day he would perhaps impriſon him, or reduce him again to the ſtation of a private ſoldier. It is ſurpriſing that men under theſe circumſtances ſhould be ambitious of rank, or deſirous of riches and power. Yet ſuch is the diſpoſition of theſe people, that they have an unbounded thirſt for rank and power with all their uncertainties; and, what is more extraordinary, when they have obtained a high ſtation they ſeldom

dom fail to afford their ſovereign a plea for ill-treating them, by abuſing, in ſome way or other, their truſt.

The only independent people in the country, if it be at all lawful to make uſe of the expreſſion when ſpeaking of Morocco, are to be found among the merchants who reſide in towns at ſome diſtance from the ſeat of government. The neatneſs of their houſes and gardens, the furniture of their apartments, their rich diſplay of china and glaſs, and their liberal treatment of ſtrangers, their better education, and more enlightened ideas, all ſerve to point them out as a claſs of beings different from the reſt.

I wiſh this deſcription would apply generally to all the people in trade; but I am ſorry to add it does not: it is confined to a particular claſs of merchants, who tranſact buſineſs upon a very large ſcale. Even theſe, however, though diſtant from the ſeat of government, beſides, rigorouſly paying their quota of every ſevere tax which the emperor chuſes to impoſe upon them, are not always exempt from plunder. If the baſhaw or Alcaide of the town can diſcover a plea for impriſoning them, which he ſometimes does without much regard to juſtice, he ſeldom fails to turn it to his own advantage; and not unfrequently diſgraces his maſter's royal name, by uſing it as a pretext for ſeizing their property.—Thus the empire of Morocco, in all its parts, preſents a ſtriking picture of the wretched policy and miſerable conſequences of deſpotic government.

CHAP. V.

Journey from MOGODORE *to* SANTA CRUZ.—*Some Account of the Origin of that Place.*—*Arrival at* TARUDANT.—*Introduction to the Prince.*—*Description of his Palace.*—*Singular Reception.*—*Accommodations.*—*State of the Prince's Health.*—*Absurd Prejudices of the Moors.*—*Altercation with the Prince.*—*Application from other Patients.*—*The Cadi.*—*Introduction into the Prince's Harem.*—*Wives of the Prince.*—*State of the Female Sex in this Secluded Situation.*—*Visible amendment in the Prince's Complaint.*—*His Affability.*—*Character of the Prince* MULEY ABSULEM.

I Had not rested from the fatigues of my journey above six days at Mogodore, before a new scene was opened, by the return of the messenger from Tarudant, with orders for my immediate attendance on my royal patient. In addition to my former party, I was allowed by the governor three Negro foot-soldiers, armed with muskets and sabres, an elegant tent, and a Jewish interpreter, who was perfect master of both Arabic and English, and from whom in the end I derived the most useful services. The Jew who had been pressed in so singular a manner into my service at Tangier was immediately, and doubtless much to his own satisfaction, sent home.

We performed a journey of seventy-six miles, from Mogodore to Santa Cruz, in about three days,

days, which from the former part of this Narrative the reader will perceive is not remarkably ſlow travelling, in Morocco, however ſingular ſuch a progreſs would appear on the level turnpikes of England. Our journey, which was on the ſea-coaſt, preſented to our view one continued expanſe of wild, mountainous, and rocky country, and we had conſequently very bad roads. Our progreſs indeed could be compared to nothing but the continual aſcending and deſcending of a ſeries of rough and uneven ſtone ſteps. At one place in particular the deſcent was ſo ſteep, and the road ſo choaked up with large pieces of ſtone, that we were all obliged to diſmount, and walk a full mile and a half with the utmoſt caution and difficulty, before we could mount again.

Santa Cruz is a ſea-port, ſituated on the declivity of a high and ſteep mountain, forming the Weſtern termination of that chain of mountains, which nearly divides the emperor's dominions into two parts, ſo well known by the name of the Atlas. It formerly belonged to the Portugueze, and till the acceſſion of Sidi Mahomet was the principal place whence Europeans were allowed to trade. It is at preſent a deſerted town, with only a few houſes, wich are almoſt hourly mouldering to decay. The port appears to be much more ſecure than that of Mogodore; and from the vicinity of Santa Cruz to the Southern provinces, it appears to me to be the part of the empire which is beſt adapted to all the purpoſes of commerce*.

* As Santa Cruz, before the reign of Sidi Mahomet, was, and is ſtill capable of being made of great commercial importance to Europe; and as its origin will afford ſome idea how

On the 26th of October we departed for Tarudant, which is distant forty-four miles from Santa Cruz, where in two days we arrived. Our journey to this place was immediately inland, be-

how the Portugueze came to settle upon this coast; I must trespass upon the reader's patience, while I relate, from an eminent Spanish author, in what manner it was first raised; as well as its subsequent state while possessed by the Moors, in the year 1737, from the manuscript of an English gentleman who was resident in the country at that period.

"Agader Aguer, which the Europeans call Santa Cruz, is a town of modern fabric; nor can I any where find that the spot of ground on which it stands was ever actually inhabited, till the beginning of the sixteenth century. Then, or very soon before, in the reign of Don Manuel, King of Portugal, a certain Portugueze adventurer undertook to settle there, on account of the quantity of excellent fish with which its bay abounded; and found means to build himself a timber fort or castle, which he garrisoned with his fellowers, naming his settlement Santa Cruz, or Holy Cross; his African neighbours calling it Dar al Rumi, or the Christian House.

"Don Manuel soon after foreseeing the great importance of this place to the navigation of those seas, and to his projected conquest of the western parts of Barbary, took it into his own hands, reimbursing the adventurer who had founded it, all his expences, and making him other gratuities. Santa Cruz being thus annexed to the kingdom of Portugal, it was soon enlarged, fortified, and well inhabited; and as this part of the world was at that time divided among several petty sovereigns, generally at variance with each other, it afforded the new colony, as well as many others upon the same coast, an opportunity of establishing a firm footing in the country, inducing a number of discontented Arabs and Moors, with a view of revenging themselves on their various adversaries, to swear allegiance to his Portugueze Majesty.

"The assistance which was afforded by these people to the Christian garrisons, enabled them to make frequent incursions a considerable way up the country, plundering and seizing upon a great number of the inhabitants, whom they

ing in the direction, and within half a day's ride to the South of the Atlas. We enjoyed the whole way from Santa Cruz a fine level road, through a woody and uncultivated country.

they sent over to Europe as slaves. At this period, the Portugueze had established themselves so firmly on the African coast, that had not the family of Sharifs started up, and the attention of these Christian adventurers been diverted to their new acquisitions in America, the greatest part of the country would in a short time have been completely depopulated, and the Portugueze would have established in it a permanent sovereignty.

"These Sharifs, from whom the present royal family of Morocco are immediately descended, observing the variance between the people and their different sovereigns, and taking advantage of their credulity, pretended that they were lineally descended from Mahomet, and that they were sent by him to protect his followers from the oppressions of their sovereigns. They soon made converts to their standard, and in a short time established themselves in the sovereignty of all the southern parts of Barbary. In order to add importance to their government, and knowing that it would flatter the prejudices of their subjects, who had been so continually harassed by their Christian neighbours, they determined upon expelling the Portugueze from Santa Cruz, and if successful, to carry on their attacks against the other Christian garrisons upon the Barbary coast.

"For this purpose, in the year 1536, an army of 50,000 men, horse and foot, was raised with all expedition, and put under the command of Muley Hamed al Hassan, who with this force completely invested the garrison. After many unsuccessful attacks on the part of the Moors, Santa Cruz at last owed its destruction to the negligence of one of its own people; who carrying a lighted match into the powder-magazine, it unfortunately blew up, and by its concussion made a large breach in the wall; of which the Moors availing themselves, they immediately recovered their spirits, and, headed by their commander, hastened in force up to the breach, before the astonished Portugueze had

Upon my arrival at Tarudant, without being allowed time to diſmount, I was immediately carried to the reſidence of the prince, which is ſituated about half a mile to the South of the town.

had time to apply a proper remedy to this unforeſeen accident. They now attacked their enemy with ſo much energy, and with ſuch ſuperior numbers, that they ſoon reduced the garriſon, and put every perſon in it to the ſword.

"Thus did Santa Cruz fall into the hands of the Moors, by whom it has ever ſince been poſſeſſed. The loſs of this important place proved extremely injurious to the Portugueze navigation to Guinea and India, by affording a harbour to their European enemies, whoſe ſhips were accuſtomed to ſlip out from this port, and to plunder and take the Portugueze as they paſſed by; while they ſupplied thoſe barbarians with powder, cannon, and other warlike ſtores, enabling the Moors by that means, in the courſe of time, to attack the other poſſeſſions of the Portugueze in Africa."

My Engliſh author, who dates his manuſcript in January 1737, gives the following account of Santa Cruz:—

"Santa Cruz is a city of Africa, in the kingdom of Suz, ſubject to the Emperor of Fez and Morocco, ſituated in a temperate air, on a mountain diſtant about half a league from the ſea, in the latitude 30 deg. 35 min. North, ſeven leagues from Cape de Guerra, ſixty from Morocco, one hundred and forty from Fez, and one hundred and fifty from Mequinez. It is in circumference about three quarters of a mile, of a ſquare form, the four ſides fronting the four quarters of the world. On the eaſt, it has a ſpacious plain of ſand; on the weſt, the ſea; to the north, about the diſtance of a quarter of a mile, is a ſmall village, containing about twenty inhabitants; and on the ſouth is its entrance, oppoſite to the mount of Tylde.

"The town is encompaſſed with walls defended by ſeven baſtions, having artillery mounted on them which carry between four and ſix pound balls; there are alſo ſome ſixteen and twenty-four pounders, but, owing to their not having proper perſons to work them, theſe pieces of ordnance

At a ſhort diſtance, the houſe, which is ſmall, and was built by the prince, has a great appearance of neatneſs; but that want of taſte and convenience, which is univerſally the characteriſtic of the Moorish buildings, is preſently diſcernable when it is narrowly inſpected. It is compoſed of tabby, and is ſurrounded with a high ſquare wall, which alſo encloſes two tolerably neat gardens, planned

nance are ſuffered to lie on the ground half buried, rendering them by that means entirely uſeleſs. The walls indeed are only of ſufficient ſtrength to reſiſt an attack from their neighbouring enemies, the Arabs, who have no ordnance to oppoſe them with, but they could by no means withſtand even a weak cannonade from a regular appointed artillery.

"Santa Cruz is a place of conſiderable trade, owing to the great quantities of copper which they procure from mines in the neighbourhood of Tafilet. It is alſo plentifully ſtored with various other merchandizes, ſuch as wax procured from Heja Saxit and Morocco, the beſt in the country, Morocco leather, yellow leather of Tafilet, almonds, gum arabic, gum ſandarac, oſtrich feathers, elephants teeth, gold duſt, and ſalt petre, which is exported with ſome difficulty owing to its being contraband. There are alſo other merchandizes of European Manufacture, ſuch as iron, leather from Buenos Ayres, muſquets, ſwords, and all kinds of hard-ware, &c. as well as thoſe of Aſia and the eaſtern parts of Africa, brought thither by caravans. The people are for the moſt part of a tawny, ſun-burnt complexion, ſpare and lean in body, but active, ſtrong, and capable of undergoing any labour or hardſhip, pretty good œconomiſts, not much addicted to prodigality or vanity, and are dexterous and active in their trade and buſineſs."

Such was the ſtate of Santa Cruz before Sidi Mahomet ordered it to be evacuated by the European merchants: and it is impoſſible to read this account without being convinced that what I have advanced, with reſpect to its importance in a commercial view, is not beyond the truth.

by

by an European, and now under the care of a Spaniſh renegado. The apartments, which are all on the ground-floor, are ſquare and lofty, opening into a court, in the centre of which is a fountain. The entrance is through a ſmall arched door-way, which leads into a court-yard, where on one ſide are a few out-houſes; on the other, the ſpace allotted for the horſes of the prince. As the climate is open and fine, there are few or no ſtables in this country, but the horſes are kept out in an open yard, and held by pins fixed in the ground.

There is not much of magnificence, it muſt be confeſſed, in this introduction, nor did any thing occur to counteract the unfavourable impreſſion, previous to our entering the apartment of the prince. The chamber into which I was conducted, I found a ſmall room with ſeats in the walls; and there it is cuſtomany for all perſons to wait till their names are announced. I obſerved a number of ſingular looking perſons attending here; and as I was not much diſpoſed to make one of their company, inſtead of ſitting, I amuſed myſelf, as Europeans do, with walking about the room. In this exerciſe, however, I was a ſolitary performer; for the Moors, whatever be their object, whether buſineſs, converſation, or amuſement, are generally ſeated; and indeed ſo novel to them was my deportment in this reſpect, that they concluded I was either diſtracted in my intellect, or ſaying my prayers.

After being detained in this diſagreeable ſituation for about an hour, orders were brought from the prince for my immediate introduction with my interpreter.

interpreter. From the chamber where we had been waiting, we paſſed through a long and dark entry, which at its termination introduced us to a ſquare court-yard, floored with checquered tiling, into which the prince's room opened, by means of large folding-doors. Theſe were curiouſly painted with various colours, in the form of checquers. The immediate entrance to the room was neat; it was a very large arched doorway, curiouſly ornamented with checquered tileing, and forming a ſmall porch, or antichamber. The room was lofty, ſquare, and floored with checquered tiling; the walls ſtuccoed, and the cieling painted of various colours. Much of the beauty of the room was loſt for want of windows, which is a defect obſervable in moſt Mooriſh houſes.

I found the prince ſitting croſs-legged, on a matraſs covered with fine white linen, and placed on the floor; this, with a narrow and long piece of carpeting that fronted him on which were ſeated his Mooriſh friends, was the only furniture in the room. Upon my firſt entrance, and delivering the conſul's letter of introduction, which acccording to the cuſtom of the country, was preſented in a ſilk handkercief, I was addreſſed by the prince with the ſalutation *Bono tibib, bono Anglaiſe;* which is a mixture of Arabic and Spaniſh, meaning, "You are a good doctor, the Engliſh are good;" and was ordered with my interpreter to ſit down on the floor, between the prince and his viſitors; when I was immediately interrogated by every one preſent, each having a queſtion

queſtion to put to me, and that of the moſt inſignificant kind.

The prince expreſſed great pleaſure at my arrival, wiſhed to know whether I came voluntarily or not, and whether the Engliſh phyſicians were in high repute. To the firſt queſtion I replied, that I was ſent by order of the governor of Gibraltar: to the ſecond, I felt it a duty which I owed to truth and to my country, to anſwer in the affirmative. He then deſired me immediately to feel his pulſe and to examine his eyes, one of which was darkened by a cataract, and the other affected with a paralytic complaint; and requeſted me to inform him, whether I would undertake to cure him, and how ſoon? My anſwer was, that I wiſhed to conſider his caſe maturely before I gave my opinion; and in a day or two I ſhould be a better judge.

One of his particular friends obſerved to him, from ſeeing me without a beard, for I had ſhaved in the morning, I was too young to be an able phyſician. Another remarked, that I had put powder in my hair on purpoſe to diſguiſe my age; and a third inſiſted, that it was not my own hair. But what ſeemed to produce the greateſt aſtoniſhment among them, was my dreſs, which from its cloſeneſs, the Mooriſh dreſs being quite looſe, they were certain muſt occaſion pain, and be diſagreeably warm.

The reader may be aſſured, that a part of this converſation was not very entertaining to me; and indeed after the great fatigue which I had undergone, I could well have diſpenſed with moſt of

of their interrogatories; but inſtead of the diſmiſſion and repoſe which I wiſhed and expected, my patience was exhauſted by the abſurd curioſity of the whole court, who one after another intreated me to favour them with my opinion, and inform them of the ſtate of their health, merely by feeling the pulſe. Having acquitted myſelf to the beſt of my ability in this curious enquiry, the prince informed me, he had prepared for my reception a good houſe, whither he deſired me to retire, and viſit him the following morning early, when I was to examine his caſe more particularly.

The good houſe promiſed me by the prince, proved to be a miſerable room in the Jewdry, that is, the part of the ſuburb inhabited by the Jews, ſituated about a quarter of a mile from the town. It was however, the habitation of the prince's principal Jew, and the beſt in the place. This apartment which was on the ground floor, was narrow and dirty, having no windows, to it, but opening by means of large folding-doors into a court, where three Jewiſh families, who lived all in the ſame houſe, threw the whole of their rubbiſh and dirt. I ſuppoſe my feelings might be rendered more acute by the diſappointment, for on being introduced into this wretched hovel, I was ſo ſtruck with horror and diſguſt, that I was on the point of mounting my horſe, for the purpoſe of aſking the prince for another apartment; but upon being told it was the beſt in the town, and reflecting that I had voluntarily entered upon theſe difficulties, I determined to ſtruggle through them as well as I could, and conſented for the preſent to acquieſce in this indifferent fare.

I took

I took, however, the firſt opportunity of repreſenting my diſagreeable ſituation to the prince, who gave orders for apartments to be fitted up for me in his garden; but from the ſlowneſs of the maſons, they were not finiſhed in time for me to occupy them before I left Tarudant. The prince's Jew had directions to ſupply me with every thing that was neceſſary; and while at Tarudant I had no reaſon whatever to complain of any inattention on the part of the prince.

As ſoon as my baggage was unpacked, the firſt object that occurred to me was to endeavour, under theſe circumſtances, to make my ſituation as comfortable as the nature of it would admit. At one end of my room I placed my three folding ſtools, which I had uſed as a bed on the road, and ſcreened it off as well as I could with mats, which I fixed acroſs the apartment as a partition. One of my boxes were ſubſtituted for a table, and another for a chair, not being able to procure either of thoſe articles in Tarudant. At the other end of the room my interpreter placed his bedding on the floor, where he ſlept during the whole of our ſtay.

Having furniſhed our room, our next object was to conſider in what manner our cookery was to be performed. The whole of our kitchen furniture conſiſted of one ſmall iron ſauce-pan, one pewter diſh, two pewter plates, a horn to drink out of, and two knives and forks. As the Moors are many of them accuſtomed to the uſe of tea, breakfaſting articles we were not at a loſs for. On the road the iron ſauce-pan had ſerved very well to boil our eggs and fowls, which, as I before

fore obſerved, were the only food we could procure. But at Tarudant we found ourſelves in a land of plenty, without having it in our power to avail ourſelves of ſuch an advantage. After a few days inconvenience on this account, I found out a Jew, who contrived to dreſs me a few haſhes and ſtews ſomething in the Spaniſh ſtile, with which fare I was obliged to be ſatisfied during my reſidence at Tarudant.

Two hours before my arrival, the whole of the Engliſh people who had been ſhipwrecked, except the captain and a Negro, paſſed through the town in their way to the Metropolis. They had been redeemed from the wild Arabs, by Muley Abſulem, with an intent, I preſume, of complying with his promiſe, but by the emperor's orders were ſent up to Morocco.

Upon my viſiting the prince the following day, and examining into the nature of his complaint, I found it to be of the moſt deſperate kind; but as I had travelled near five hundred miles to ſee him, I could not be ſatisfied to return back without attempting ſomething; I therefore gave a formal opinion to the prince in writing, ſtating, that I could by no means abſolutely undertake to cure him; that I could not even flatter him with very great hopes of ſucceſs; but that if he choſe to give my plan of treatment a trial for a couple of months, we could then judge whether the diſeaſe was likely to be removed. This plan was approved of, and he immediately began his courſe of medicines.

I have already intimated, that the prince had totally loſt the uſe of one eye by a cataract; and

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I may add, that he had nearly loſt that of the other by a paralytic affection, which threatened to end in a gutta ſerena*, and which had drawn the eye ſo much towards the noſe, as ſometimes entirely to exclude the appearance of the pupil. The only remains of ſight left, were merely ſufficient to enable him to ſee large bodies without diſtinguiſhing any of them particularly. The ſpaſm was the diſeaſe which I was ordered to cure.

But theſe were by no means the limits of the prince's complaints. For in truth, his whole frame was ſo enervated by a courſe of debauchery, that I found it neceſſary to put him under a ſtrict regimen; to enforce the obſervance of which, I committed from time to time my directions to writing. They were tranſlated into Arabic, and one copy delivered to the prince, and the other to his confidential friend, who undertook, at my requeſt, to ſee them carried into execution.

As I adminiſtered internal as well as topical remedies, I made a point of giving them to my patient with my own hand. The prince made no difficulty of ſwallowing the medicine, however nauſeous; but it was a long time before I could make him comprehend, how a medicine introduced into the ſtomach could afford any relief to the eye. I muſt, however, do him the juſtice to ſay, that I found him a more apt diſciple than any of his attendants. Many of them could not be made at all to underſtand the action of medicines,

* By this diſeaſe is to be underſtood, ſuch a ſtate of the optic nerve as renders it inſenſible to the rays of light.

and

and of conſequence were full of prejudices againſt my mode of treatment.

In a few days after my firſt attendance on the prince, one of his prejudiced friends perſuaded his highneſs, that I had adminiſtered medicines to him intended to produce a certain effect upon his conſtitution, of which I had never entertained ſo much as an idea before it was mentioned to me. What this effect was I cannot with decency explain. Suffice it to ſay that theſe malignant inſinuations had too powerful an effect on the mind of my patient, and he expreſſed himſelf to me upon the ſubject in terms which I could not hear without the moſt poignant indignation and uneaſineſs.

I vindicated my conduct as well as I was able, under the diſadvantages of an interpretation by explaining to him how impoſſible for the medicines to have the effect he ſuſpected; and how much more to my credit, as well as advantage, it would be to re-eſtabliſh his health than to do him a prejudice; that a profeſſional man had a character; which when once loſt was irrecoverable; and that therefore I truſted he would reflect on my ſituation, and conſider me in a more favourable light than his reſentment at firſt had led him to ſuggeſt. The prince began now to retract his calumny, by ſaying that he believed the medicines had produced an effect different from what I intended, but that it was the duty of the patient to inform his phyſician of every circumſtance which related to his health. In ſhort, after a variety of explanations, I at laſt brought him to conſent to give my plan a few days longer trial, and if then there

there appeared any objections to the purſuing of it, I would willingly conſent to give it up entirely. Thoſe days being elapſed, and none of the ſuſpected effects appearing, the prince proceeded regularly in the courſe agreeably to my directions.

The intermediate time between my attendance on the prince whom I viſited twice a-day, was employed in reading a few books which I brought with me from Mogodore, making little excurſions into the country, and viſiting patients at Tarudant.

Among the latter was the Cadi, or judge of the town. This I found to be a venerable old man, of about ſeventy years of age, whoſe beard was become perfectly white, and whoſe countenance, though doubtleſs altered by time, yet ſtill retained a great expreſſion of vivacity and ſenſe, mixed with more apparent goodneſs of heart than any I had ſeen in the country. He received me with the greateſt reſpect, and expreſſed his gratitude for my viſit in a manner that appeared ſtrongly marked with ſincerity. He ſeemed fully aware that his complaint was merely a decay of nature, and only wiſhed me to adminiſter ſomething to him which might palliate his moſt urgent ſymptoms. With a great ſhare of feeling he expatiated on the inconveniences I muſt undergo, from being at ſo great a diſtance from my friends, and in a part of the world where the manners of the people were ſo different from what I had been accuſtomed to, expreſſing his wiſh at the ſame time to render me every ſervice that a perſon in his ſituation could offer. Such

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an uncommon ſhare of ſenſibility and reflection, from one whoſe countrymen are in general in a very ſmall degree removed from the ſavage ſtate, excited in me a warm deſire of rendering my patient a ſervice; among the many queſtions he put to me, he aſked what was cuſtomary for our judges in England to receive as a reward for their ſervices. Upon my informing him, the Cadi was in perfect aſtoniſhment: "Good God!" he exclaimed, "the emperor allows me only fifty "ducats (about twelve pounds ſterling) a year!"

I wiſh I could have it in my power to give as favourable an account of my other patients at Tarudant, as of this reſpectable old man. The generality of them proved inſolent, ungrateful, and many, who viſited my habitation, notorious thieves. From my apartment being in the houſe of a Jew, none of whom dare venture to prevent a Moor from entering, I was from morning to night peſtered with Arabs, mountaineers and the worſt deſcription of towns-people, who were ſeldom ſatisfied with my advice, but inſiſted on my either giving them money, or ſomething elſe equal in value. Many I turned out of my room by force, while with difficulty they reſtrained their reſentment at my conduct, and every moment threatened to draw their knives upon me; to others, who behaved a little better, I gave ſomething to get rid of them; and to a third who, were real objects of diſtreſs, I with pleaſure extended my utmoſt aſſiſtance. On the whole, my ſituation was ſuch as to oblige me to complain of it to the prince, who afterwards allowed me a ſoldier to mount guard conſtantly at my door, who had

had directions to permit no perſon to enter my room without my particular permiſſion.

It was with the greateſt pleaſure that in about a fortnight after my firſt attendance on the prince, I obſerved an amendment in his complaint. His eye now evinced a diſpoſition to recover its former poſition; at firſt he was able only to diſcern light from darkneſs, but he could now diſtinguiſh an apple at about ten yards diſtance.

Theſe flattering appearances entirely removed every prejudice which at firſt aroſe in the minds of the prince's attendants; and his highneſs himſelf acknowledged that he had been too haſty in forming his opinion of me. The confidence which this ſucceſs occaſioned, induced the prince to admit me into his Harem, where there were ſeveral ladies who had occaſion for my ſervices.

Though this afforded me an opportunity of ſeeing the Harem, I ſhall wave a particular deſcription of it, as it only differed from that of the the emperor (which I ſhall hereafter very particularly deſcribe) by being on a ſmaller ſcale.

Upon receiving the prince's orders to attend his ladies, one of his friends was immediately diſpatched with me to the gate of the Harem; with directions to the Alcaide* of the eunuchs to admit myſelf and interpreter whenever I thought it neceſſary.

The eunuchs, who have the entire charge of the women, and who in fact live always among them, are the children of Negro ſlaves. They are generally either very ſhort and fat; or elſe

* An officer in the general idea of the word.

tall,

tall, deformed, and lame. Their voices have that particular tone which is obſervable in youths who are juſt arriving at manhood; and their perſons altogether afford a diſguſting image of weakneſs and effeminacy. From the truſt repoſed in them by their maſters, and the conſequence which it gives them, the eunuchs exceed in inſolence and pride every other claſs of people in the country. They diſplayed indeed ſo much of it towards me, that I was obliged, in my own defence, to complain of them once or twice, and to have them puniſhed.

Attended by one of theſe people, after paſſing the gate of the Harem, which is always locked, and under the care of a guard of eunuchs, we entered a narrow and dark paſſage, which ſoon brought us to the court, into which the women's chambers open. We here ſaw numbers of both black and white women and children; ſome concubines, ſome ſlaves, and others hired domeſtics.

Upon their obſerving the unuſual figure of an European, the whole multitude in a body ſurrounded me, and expreſſed the utmoſt aſtoniſhment at my dreſs and appearance. Some ſtood motionleſs with their hands lifted up, their eyes fixed, and their mouths open, in the uſual attitude of wonder and ſurprize. Some burſt into immoderate fits of laughter; while others again came up, and, with uncommon attention, eyed me from head to foot. The parts of my dreſs which ſeemed moſt to att act their notice were my buckles, buttons, and ſtockings; for neither men nor women in this country wear any thing of the

kind. With reſpect to the club of my hair, they ſeemed utterly at a loſs in what view to conſider it; but the powder which I wore they conceived to be employed for the purpoſe of deſtroying vermin. Moſt of the children when they ſaw me, ran away in the moſt perfect conſternation; and on the whole I appeared as ſingular an animal, and I dare ſay had the honour of exciting as much curioſity and attention, as a lion, or a man-tiger juſt imported from abroad, and introduced into a country town in England on a market-day. Every time I viſited the Harem I was ſurrounded and laughed at by this curious mob, who, on my entering the gate, followed me cloſe to the very chamber to which I was proceeding, and on my return univerſally eſcorted me out.

The greateſt part of the women were uncommonly fat and unwieldy; had black and full eyes, round faces, with ſmall noſes. They were of different complexions; ſome very fair, ſome ſallow, and others again perfect Negroes.

One of my new patients being ready to receive me, I was deſired to walk into her room; where, to my great ſurpriſe, I ſaw nothing but a curtain drawn quite acroſs the apartment, ſimilar to that of a theatre which ſeparates the ſtage from the audience. A female domeſtic brought a very low ſtool, placed it near the curtain, and told me I was to ſit down there, and feel her miſtreſs's pulſe.

The lady, who had by this time ſummoned up courage to ſpeak, introduced her hand from the bottom of the curtain, and deſired me to inform her of all her complaints, which ſhe conceived I might

might perfectly perceive by merely feeling the pulſe. It was in vain to aſk her where her pain was ſeated, whether in her ſtomach, head, or back; the only anſwer I could procure was a requeſt to feel the pulſe of the other hand, and then point out the ſeat of the diſeaſe, and the nature of the pain.

Having neither ſatisfied my curioſity by exhibiting her face, nor made me acquainted with the nature of her complaint, I was under the neceſſity of informing her in poſitive terms, that to underſtand the diſeaſe it was abſolutely neceſſary to ſee the tongue, as well as to feel the pulſe; and that without it I could do nothing for her. My eloquence, or rather that of my Jewiſh interpreter, was, however, for a long time exerted in vain; and I am perſuaded ſhe would have diſmiſſed me without any further enquiry, had not her invention ſupplied her with a happy expedient to remove her embarraſſment. She contrived at laſt to cut a hole through the curtain, through which ſhe extruded her tongue, and thus complied with my injunction as far as it was neceſſary in a medical view, but moſt effectually diſappointed my curioſity.

I was afterwards ordered to look at another of the prince's wives, who was affected with a ſcrophulus ſwelling in her neck. This lady was, in the ſame manner as the other, at firſt excluded from my ſight; but as ſhe was obliged to ſhew me her complaint, I had an opportunity of ſeeing her face, and obſerved it to be very handſome. I was informed that ſhe had been at one period the favourite of the prince, but owing to this defect

he had in a great measure deserted her; and this circumstance accounts for the extreme anxiety which she seemed to express to get rid of this disagreeable disease.

As soon as I had examined her neck, she took off from her dress the whole of her gold trinkets, which were very numerous, and of considerable value, put them into my hand, and desired me to cure her; promising a still greater reward if I succeeded. Conscious of the uncertainty of rendering her any material service, I immediately returned the present, and assured her that she might depend on my giving all proper remedies a fair trial, but that I could not be answerable for their success. There is nothing more unpleasant than the inability of giving reasonable ground for hope, when it promises to be productive of so much happiness to a fellow-creature. It was with pain I observed that this poor lady, though somewhat cheered, was yet dissatisfied with my reply; she could not refrain from showing evident marks of disappointment, and even displeasure, at my hesitation, by saying, she always understood that a Christian physician could cure every disease.

During the course of my attendance in the Harem, I had an opportunity of seeing most of the prince's women, who, exclusive of the four wives allowed him by his religion, were about twenty in number, and who did not, like his wives, discover that invincible reluctance to the display of their beauty. They at first proved very troublesome patients; for upon my not telling them all their complaints immediately upon feeling the pulse, they considered me as an ignorant empiric, who

who knew nothing of my profeſſion. Beſides this, I found that each of them flattered themſelves with almoſt an inſtantaneous cure. In ſhort, after many fruitleſs efforts to teach thoſe to reaſon who had hitherto never made the ſmalleſt uſe of their underſtandings, I was at laſt obliged to adapt my deportment to the capacities of my patients, and ſoon acquired among them as much undeſerved commendation as I had incurred unmerited reproach.

Moſt of the women in the Harem were under thirty years of age, of a corpulent habit, and of a very aukward gait. Their knowledge of courſe, from having led a life of total ſecluſion from the world, was entirely confined to the occurrences in their Harem; where, as they were allowed a free acceſs to each other, they converſed upon ſuch ſubjects as their uninformed underſtandings ſerved to furniſh them with. They are never ſuffered to go out, but by an expreſs order from the prince; and then only when removing from one place of reſidence to another. I in general found them extremely ignorant, proud, and vain of their perſons, even to a degree which bordered upon childiſhneſs. Among many ridiculous queſtions, they aſked my interpreter if I could read and write; upon being anſwered in the affirmative, they expreſſed the utmoſt ſurpriſe and admiration at the abilities of the Chriſtians. There was not one among them who could do either; theſe rudiments of learning are indeed only the lot of a few of their men, who on that account are named Talbs, or explainers of the Mahometan law.

Among the concubines of the prince there were six female slaves of the age of fifteen, who were presented to him by a Moor of distinction. One of these was descended from an English renegado, another from a Spanish, and the other four were of Moorish extraction.

Where the more solid and useful accomplishments are least cultivated, a taste is often found to prevail for those which are purely ornamental and frivolous. These devoted victims of libidnous pleasure received a daily lesson of music, by order of the prince, from a Moor who had passed some little time in London and Italy, where he had acquired a slight knowledge of that science. I had an opportunity of being present at one of these performances, but cannot say I received much amusement, in a musical view, from my visit. It was a concert vocal and instrumental: the instruments used upon this occasion were the mandoline, a kind of violin with only two strings, and the tabor. The principal object in their performance seemed to be noise; it was without the least attention to melody, variety, or taste, and was merely drawing out a wild and melancholy strain.

Conversation, however, forms the principal entertainment in these gloomy retirements. When I visited the Harem, I never found the women engaged in any other employment than that of conversing on the ground in circles. In fact, as all their needle-work is performed by Jewesses, and their cookery, and the management of their chambers, by their slaves and domestics, of which they have a proportionable number, according to the favour they are in with the prince, it is not easy for

for them to find means of occupying their time, and particularly since none of them are able to read or write. It is impossible, indeed, to reflect on the situation of these unfortunate women without the most lively sentiments of compassion. Excluded from the enjoyment of fresh air and exercise, so necessary for the support of health and life; deprived of all society but that of their fellow-sufferers, a society to which most of them would prefer solitude itself; they are only to be considered as the most abject of slaves—slaves to the vices and caprice of a licentious tyrant, who exacts even from his wives themselves a degree of submission and respect which borders upon idolatry, and which God and nature never meant should be paid to a mortal.

After the lapse of a third week, there was a considerable amendment in the prince's complaint. He began to distinguish very large writing; and he assured me that he had written with his own hand a letter to the emperor, wherein he informed him of the relief my attendance had afforded him; assuring me, that his father would reward me very handsomely if I effected a cure.

Our intercourse was at this time improved into intimacy. He used to see me without reserve, and often at a time when he had his women with him, which, I was informed, was a mark of confidence with which no other man had ever before been honoured. He made me feel their pulses, and obliged one of them, who was remarkably fat and unwieldy, to be held on the floor by two of the others, while I dropped into her eye some of the same medicine which I had occasion to ap-

ply to his. The violent but temporary pain brought on by this application produced an immoderate fit of laughter in the prince, as well as in the other ladies; and the object of it, though in most violent pain, to evince her respect to his royal highness, declared it to be a very pleasant sensation.

Upon other occasions he would detain me for two, and sometimes three hours, enquiring concerning European customs, and particularly those of the English, their religion, laws, and government. He made some comments upon what I told him, manifested an earnest desire of information, and appeared greatly interested in the conversation. At other times, when he had been put out of humour, after I had felt his pulse, and administered to him the medicines, he would dismiss me without asking me to sit down, or even allowing me to ask any further questions.—But the curiosity of the reader is probably by this time excited respecting the person and character of this prince; and perhaps it cannot be gratified at a more convenient part of the Narrative.

Muley Absulem is of the middle size, of rather a corpulent habit, and about thirty-five years of age. His features are very much disfigured by the great defect in his eyes; the cataract having entirely obscured one of them, and the other being drawn quite on one side by the violence of the paralytic affection. These circumstances, joined to the great natural size and prominency of both eyes, a bad set of teeth, and a sallow complexion, will not allow me to say that the prince has the smallest pretensions to the character of handsome.

His

His dreſs was the ſame as that of other Moors, which I ſhall hereafter deſcribe, except a ſilk taſſel to his turban, which is in this country a diſtinctive mark of royalty. When I firſt ſaw him, he was covered with a looſe ſurtout, made of red woollen cloth, and edged with fur-ſkin, which the Moors term a Caftan. Indeed the only diſtinction of dreſs in this country is in the good or bad qualities of the materials. I have ſeen inſtances of private Moors, whoſe dreſs was much richer than that of any of the princes, or even of the emperor himſelf. The attendants of the prince conſiſted principally of ſoldiers, of which he has an unlimited number, pages, who are generally about his perſon, black eunuchs, and a few black ſlaves.

The character of Muley Abſulem is marked with leſs of ſeverity and cruelty than that of the greater part of the Mooriſh princes; it poſſeſſes however, at the ſame time, leſs of that ſagacity, acuteneſs, and activity, which is ſo neceſſary for the government of ſo uncivilized a people as the Moors. To be explicit, this prince is naturally of a mild and indolent diſpoſition; immoderately indulgent to his paſſions, when he can enjoy them without much trouble; and very little ambitious of fame.

Till very lately he had accuſtomed himſelf to drink, to a very great exceſs, ſtrong brandy; that he has now entirely relinquiſhed, and his principal paſſion ſince has been the love of women, which engroſſes the whole of his attention and time. I obſerved, however, that he allowed his ladies much more indulgence than is in general cuſtomary among the Moors; and I found that even in his

preſence they converſed among each other with as much freedom as if they had been by themſelves.

From the ſketch which I have given of the prince's character, it will be no difficult matter to diſcover the reaſons why his father's wiſhes for appointing him his ſucceſſor were diſappointed. He was rich, it is true, but a great part of his wealth was ſquandered on ſenſual gratifications; and the total want of energy in his character prevented his ſecuring friends in a country, where cruelty and great activity are conſidered as the only characteriſtics of ſovereignty.

The advantages of hereditary ſucceſſion can only be ſeen by contemplating the ſtate of thoſe monarchs where it does not exiſt. In Morocco, where there is no regular fixed order of ſucceſſion, though the emperor is indulged in the formality of nominating his ſucceſſor, yet the ſword ſupplies the place of right; and that prince who can acquire the greateſt number of friends, and conſequently the ſtrongeſt army, ſucceeds to the throne. This circumſtance is often attended with the moſt fatal effects, and has given riſe to thoſe bloody revolutions which from one period to another have ſhaken and depopulated the empire of Morocco. The emperor Sidi Mahomet, from having no competitors, enjoyed a much more peaceful reign than any of his predeceſſors. How far his ſucceſſor, who has ſeveral brothers, each feeling an equal claim to the throne, will be equally ſucceſsful, time only muſt determine.

CHAP.

CHAP. VI.

Description of TARUDANT.—*Country of* VLED DE NON.—*Markets for the Sale of Cattle.*—*Extraordinary Amendment in the Prince's Complaint.*—*Great Civility from two Moors.*—*Singular Adventure.*—*The Prince ordered on a Pilgrimage to* MECCA.—*Interceſſion in Favour of the Engliſh Captives.*—*Unexpected Order to repair to* MOROCCO.

AS it is quite unfaſhionable in this country to go even to the next ſtreet on foot, and as my ſituation was at ſome diſtance from that of the prince, his highneſs made me a preſent of an horſe, which, however, I could not ſay was one of the beſt in the country. But as I had once engaged in his ſervice, I conceived it my intereſt to make the beſt of every ſituation. In the hours, therefore, when my perſonal attendance on my patient was not demanded, I frequently made uſe of my Roſinante, both for the purpoſe of exerciſe, and for the gratification of my curioſity in viſiting every thing which appeared worthy of inſpection. The following are the principal obſervations which I was able to collect in the courſe of my excurſions; and I flatter myſelf they will ſerve at leaſt to give a general idea of the city where I reſided, and its environs.

Tarudant, now the capital of the province of Suz, was formerly, while the empire was divided into petty ſtates, the metropolis of a kingdom. It lies in a fine but uncultivated plain, about twenty miles to the South of the Atlas, and may be conſidered

ſidered as the frontier town of that part of the emperor's dominions. The emperor, it is true, claims the ſovereignty of the deſert of Zahara, and the territory of Vled de Non. But his authority over that part of the country is almoſt nominal; as it entirely depends on the caprice and inclination of the Arabs who inhabit it; and who, from their diſtant ſituation from the ſeat of government, are more properly under the dominion of their own chiefs. They acknowledge the emperor to be their ſovereign, and the head of their church, and occaſionally pay him tribute as ſuch; but they pay no attention whatever to his particular orders, and over their interior government he has not the leaſt controul.

Theſe people conſiſt of different tribes of Arabs, who live in tents without any fixed places of reſidence. They wander over the country in ſearch of plunder, and are ſuppoſed, on ſome occaſions, to extend their depredations as far as Nigritia, whence they carry off Negroes. They profeſs the Mahometan religion, though they intermix it with a great portion of idolatry; and in the deſerts, where no water can be procured for the purpoſe of ablution, they ſubſtitute ſand. Their manner of treating thoſe unfortunate mariners who have the misfortune to be ſhipwrecked on their coaſt, I ſhall hereafter have occaſion to repreſent.

The walls of Tarudant, now half in ruins, are very extenſive, and encloſe a much larger ſpace of ground than is occupied by the buildings. The houſes, which are compoſed of earth and mud, beaten very tight in a wooden caſe, and left

left to be dried by the ſun, have only appartments on the ground floor; and as each houſe is ſurrounded by a garden and wall, the place altogether bears a greater reſemblance to a well-peopled ſpot of country, or a collection of hamlets, than a town. This idea is much increaſed by the number of lofty palm, or date trees, which are intermixed with, and overlook the houſes, affording altogether a very rural appearance. The apartments are in general mean and inconvenient, and principally inhabited by the lower claſs of mechanics, as there are very few Moors of diſtinction reſiding at Tarudant. It is true, when the prince is there, he brings with him all his attendants and friends, but they generally live in the caſtle, and are by no means to be conſidered as the inhabitants of the town.

From the irregular and ſtraggling manner in which the town is built, it is impoſſible to form a conjecture concerning the number of houſes and inhabitants it contains. As its extent, however, is conſiderable, it may be accounted an important and populous city, when compared with moſt of the others in the emperor's dominions.

The principal manufactures at Tarudant are making of fine Haicks, and the working of copper, which is procured in great plenty from a neighbouring mine. They have a regular market twice a week, where all kinds of cattle and proviſions are brought to be diſpoſed of. For the ſale of horſes and mules, the proprietor of the market employs men on purpoſe to ride, and exhibit the beaſts to the beſt advantage, and afterwards to put them up to public auction. In theſe ſales,

if

if the higheſt bidder does not offer a price agreeable to the owners, they are at liberty to refuſe ſelling them. This cuſtom prevents many of thoſe impoſitions in the ſale of cattle, which too frequently prevail in European fairs and markets. By thus putting the cattle up to public auction, thoſe perſons who have really good ones will in general get their full price for them; and thoſe buyers, who from their ignorance might be liable to be impoſed upon, can without much difficulty form a tolerable idea of the real value of the animal by the price which others bid.

The Jewdry is a miſerable place, ſituated about a quarter of a mile from the town. The inhabitants are in the moſt abject ſtate of poverty and ſubjection, and when they enter the Mooriſh town are obliged to go barefooted. The caſtle, which is very extenſive, and ſituated halfway between the town and Dar Beyda, the reſidence of the prince, is incloſed in a tolerably neat garden, which was planned by a Frenchman. It is divided into three parts; one for the prince, which he occaſionally uſes, the other for his women, named the Harem*, and the third for all thoſe who are in the ſervice of the prince.

As the prince's recovery became daily obſervable, I thought I might venture to try him with a large watch which I had with me, to ſee whether he could point out the time of the day. In this he ſucceeded very well, and had diſcern-

* Europeans have in general an idea, that the place allotted for the women to live in is named the Seraglio, This is quite erroneous. Seraglio means properly a palace, and the women's place of reſidence is the Harem.

ment

ment enough to obſerve, that it was an old watch, and in part broken. He therefore begged my acceptance of a very elegant gold one, requeſting of me to wear it inſtead of the other. The handſome manner in which his highneſs made this preſent gave me a much more flattering idea of his character than his conduct afterwards warranted. But we are to recollect, that he was then in the act of receiving a benefit from me; that the journey which he was afterwards obliged to undertake, put it out of my power to render him any further ſervice; and therefore, to an illiberal and uncultivated mind, the motive for continuing any acts of generoſity or kindneſs no longer exiſted.

In the courſe of my viſits to the prince, I occaſionally met with two Moors, one of whom had been in Italy for ſome time, and the other in England, who could ſpeak a little of the Engliſh language. I mention theſe men not only from motives of gratitude, but alſo to evince, that it is by improving the mind and converſing with refined and civilized people only, that we are able to conquer illiberal prejudices. From an impulſe of benevolence, for it could proceed from no other motive, ſince they had not received the ſmalleſt favour from me, they in a ſhort time contracted ſo warm a friendſhip for me, that had I been their neareſt relation, they could not have ſhewn it in a ſtronger manner than I experienced.

They not only expreſſed their diſtreſs at ſeeing me in a country where I muſt be continually ſubject to inſult, and where the manner of living muſt be ſo very different from that to which they knew by their own experience I had been accuſtomed,

tomed, but they alſo took me to their houſes, introduced me to their wives, and deſired them to take the ſame care of me as of their own family.

This was not all; they urged me to allow one of them to go into ſome other apartments, which they could obtain from the prince, and almoſt inſiſted upon my accepting of theirs. To this friendly propoſal, however, I could not accede. Indeed I was in daily expectation of taking poſſeſſion of the apartments promiſed me by the prince; and had it been otherwiſe I could never have intruded ſo much upon their friendſhip as to have conſented to this requeſt. They continually, however, obliged me to accept of tea and ſugar, and many other articles, which from their ſcarcity at Tarudant were very valuable. Of money they knew I was not in want, as I drew upon Mr. Hutchiſon's agent for that article; but of thoſe little rarities which they frequently ſent to the prince, I was always kindly compelled to take my ſhare. Had theſe two eſtimable perſons received all the advantages of a liberal education, what an ornament would they have proved to ſociety, and of what extenſive utility to their nation!

On returning home from one of my viſits to the prince, and having paſſed the gate-way, which is very lofty, and leads to the town, I was ſurprized at hearing a number of voices, from above calling out very loudly, "Tibib, Tibib!" (Doctor, doctor!)—On looking back I obſerved Muley Omar, one of Sidi Mahomet's ſons, and half-brother to Muley Abſulem, ſitting in great ſtate on the centre of the wall over the gate-way, with a number of his attendants on each ſide of him,

him. I immediately rode up to the prince, and found him a tolerably good looking young man, of about two-and-twenty. He was rather of a dark complexion, and his features were ſtrongly marked with good-nature. After the uſual ſalutation, and having anſwered his queſtion, whether I approved of the horſe his brother had given me, I took my leave; but could not poſſibly conceive the reaſon why a perſon of his conſequence ſhould be ſeated in ſo ſtrange a place. I had not ridden far before I obſerved about an hundred Moors on horſeback, who were upon the full gallop, and firing at each other in a ſtrange and irregular manner. I was now informed that this was a ſham fight, performed for the amuſement of the prince, who had choſen the top of the gate-way for his place of obſervation.

As I found it an eaſier matter to keep my mind employed in the day-time than in the evening, I accuſtomed myſelf to go to bed, as well as to riſe, very early. One evening I had not retired to reſt more than three hours, when I was alarmed by a noiſe which I at firſt imagined was occaſioned by thieves getting into the houſe. There had been lately a great number of robberies at Tarudant committed by the Arabs, who, as the houſes in general were conſtructed of nothing but mud, had a cuſtom of making a hole in the wall large enough to admit themſelves through, without occaſioning the leaſt alarm to any of the family. This I conceived to be the caſe, and ſuppoſed that the noiſe I heard aroſe from the accidental falling down of part of the wall.

I im-

I immediately got up and flew to the door, which was already opened by my interpreter, who had risen before me, and there I observed the whole of my neighbours with lights in their hands, and in their shirts and shifts, in a perfect state of consternation. They were standing as if totally unconscious where they were, and without the power of speech. Indeed the alarm had occasioned the same apprehensions in them that it had in me, and they had just advanced as far as the spot where I first saw them, without having the resolution to examine any further into the cause of the noise.

My interpreter, though but little better than the others, had summoned up courage enough to approach the spot whence the noise arose; he there found that one fourth of the house, which was built in a square, with a court in the centre, had entirely fallen down, and buried in its ruins two Jews, who were sleeping in the fallen apartment. I immediately assisted, and we soon brought the two men into my room, where I examined them very particularly, and found them speechless—but speechless only from fright. I must confess this accident, which had occasioned a crack in my apartment increased my anxiety to change it, as it was impossible to say how soon I might be in the same predicament with the two Jews whom I and my interpreter had extricated from the ruins; but notwithstanding all my importunities, I could not persuade the prince's masons to work fast enough to prove of any utility.

Among the many inconveniences which I experienced at Tarudant, were the frequent insults I received

received in the ſtreets, for which I could certainly have received redreſs, but the number of new faces which were daily appearing, made applications for it entirely uſeleſs. One day in my way to the prince, I was inſulted by an ill-looking Moor, who, under the ſanction of a Sharif*, thought himſelf juſtified in ſo doing; and therefore in a very rude manner, ran his mule directly upon me, with an intention of either giving me a ſevere blow, or of frighting my horſe. I immediately expoſtulated with him upon the impropriety of ſuch brutal behaviour; upon which he told me I might go to the devil, for he was a Sharif. Upon this I found it neceſſary to explain to him that I was ſurgeon to his prince, who from being governor of the province, and having me under his immediate protection, would pay very little attention to his being a Sharif, but would puniſh him as his conduct merited; that I was then going to his highneſs, and as I was well acquainted with his name, ſhould make my complaint of him. With a meanneſs proportioned to his pride, this haughty Sharif turned back his mule, and offered any atonement I could point out, even that of going down upon his knees, if I would forgive this offence, for he dreaded the idea of his inſolence being made known to the prince. I immediately conſented to accept his ſubmiſſion, but admoniſhed him, though a Sharif, to be cautious in future how he committed ſuch a breach of hoſpitality as to inſult a ſtranger.

* Sharifs are men who profeſs themſelves to be the deſcendants of Mahomet, and on that account are held in great eſteem.

At

At the end of the fourth week, the prince informed me that he had received orders from the emperor to prepare himself to proceed on a pilgrimage to Mecca, but that it was his intention to take me up to Morocco, where he would introduce me to his father, whence I was to accompany him to Fez, and Mecquinez, where he would give me a detachment of soldiers which should conduct me to Tangier. "By these means," added his highness, "you will have an opportunity "of telling your brother Christians what a num-"ber of fine places you have seen in this coun-"try." His departure from Tarudant, however, was not to take place for some weeks, so that it would not interfere with the plan of cure which I was at present pursuing.

In the course of our conversation, during the different times I visited the prince, I repeatedly urged him to redeem out of his captivity Captain Irving, the master of the shipwrecked Guineaman, agreeably to his promise, and always received the strongest assurances that my requests would be complied with; but hitherto nothing had been done. I therefore proceeded upon another plan, which as it operated to the interest of the prince, I flattered myself would be attended with more success. I told him that Captain Irving was a physician, whom I knew to be a man of great abilities (for he really was brought up to the profession) and that his advice was highly necessary in order to promote and facilitate my plan of cure, and therefore I wished him to be sent for immediately. The prince, though satisfied with my conduct, was highly pleased with

with the idea of novelty, and ſoon obtained the emperor's permiſſion to ſend for him up to Tarudant.

Having no European with whom I could converſe, and reſiding among the very worſt part of the Moors, who harraſſed me at one time with their ſolicitations for relief, aud at another with their inſolence, it will eaſily be conceived that my time was not ſpent in the moſt agreeable manner poſſible at Tarudant. My attendance however on on the prince, and the apparently great amendment in his health, ſerved in ſome meaſure to keep up my ſpirits, amuſe me, and enable me to bear my ſituation with patience.

At the expiration of five weeks, during which time the prince expreſſed the moſt perfect ſatisfaction at the relief which I afforded him, an order came down from the emperor, commanding my immediate preſence at Morocco. It may well be conceived that I could not receive this order without ſtrong emotions of chagrin and ſurpriſe. From the well-known diſpoſition of theſe people, I was aware that had any accident happened to the prince during my attendance on him, ſuch an order would probably have been the conſequence; but to remove me from my patient, at a time when his highneſs was continually informing his father of his amendment, was a myſtery which I could not unfold. I repeatedly urged the prince to explain the reaſon of this extraordinary conduct in the court; but he was either unable or unwilling to afford me any information.

Conſcious how uſeleſs and abſurd the attempt would be to withſtand a poſitive order of the emperor

peror in a government ſo uncommonly deſpotic, and reflecting upon the favourable ſtate of the prince's health, after revolving the queſtion again and again within my own mind, I in the end (ſo ready are our imaginations to flatter us on every occaſion) brought myſelf to hope that the journey might prove rather to my advantage than otherwiſe. How egregiouſly deceived I was in thoſe hopes the ſequel will ſufficiently prove. A gold watch, an indifferent horſe, and a few hard dollars forced into my hand contrary to my inclination, were the princely and magnificent rewards which I received for taking a journey of five hundred miles, and an aſſiduous attendance on an ungrateful deſpot!

CHAP.

CHAP. VII.

Journey over Mount ATLAS *from* TARUDANT *to* MOROCCO.—*Retinue.*—*Dangerous Paſſage over Mount* ATLAS.—*Deſcription of Mount* ATLAS.—*Natural Productions.*—*Animals.*—*Beautiful Vallies.*—*Manners and Cuſtoms of the* BREBES.—*Picturesque Views in the Mountains.*

ON the 30th of November, between ſeven and eight in the morning, I took my leave of the prince, having previouſly intreated him to continue his courſe of medicines, and left Tarudant, under the charge of an Alcaide, and two ſoldiers of the Negro cavalry, who carried up the annual preſent from the prince to the emperor, of ſix horſes and three boxes of money. Theſe, with my interpreter, a Jew, who ſerved both as cook and groom, and a muleteer, who had the charge of my baggage, were my party for the journey.

Between twelve and one at noon we arrived at the foot of Mount Atlas, about twenty miles from Tarudant, where we pitched a very elegant tent, which the prince had procured for me, adjoining to ſome Mooriſh huts. We found the country in our way hither a woody and uncultivated plain.

On the following day at ſix in the morning we ſtruck the tent, and immediately began to aſcend Mount Atlas. For near four hours we had one continued, difficult, and fatiguing aſcent, owing to the road being narrow, rocky, and ſteep. From its abrupt and angular turnings the Moors diſtinguiſh it by an Arabic name, which ſignifies the camel's neck.

In many places and particularly on the higher parts of the mountain, beſides the inconvenience of a rocky road which was only broad enough to allow one mule with difficulty to paſs, we had a tremendous perpendicular precipice on one ſide, and even in ſome places, where the mountain conſiſted only of a narrow ridge of rock, on both. It was aſtoniſhing to obſerve with what eaſe and ſafety our mules aſcended and deſcended the rough and uneven paths over the mountains without putting us to the neceſſity of diſmounting. By two in the afternoon we began to deſcend, and arrived at a ſmall village, in the centre of which we pitched the tent.

On the following morning, at a little before ſix, we proceeded on our journey, and at five in the evening arrived at the termination of the mountains, where we ſlept that night. The firſt part of this day's journey was a deſcent on a moſt dreadfully ſteep and rocky road, which at laſt brought us into a beautiful vale, between two very high mountains, which immediately opens into the plains of Morocco, in a manner that is truly picturesque and ſublime.

I confeſs it would have gratified me to have prolonged my ſtay for a little while in theſe mountains, ſo fertile in objects intereſting to curioſity. The few obſervations which I was able to collect in my paſſage over them I ſhall, however, preſent to my readers, without any further apology.

The Atlas are a chain of high mountains, interſected with deep vallies, which extend from the Eaſtern to the Weſtern parts of Barbary, dividing it into two parts or ſections. Thoſe to the Weſtward

Weſtward, from their height, are named the Greater Atlas, and thoſe to the Eaſtward the Leſſer. So immenſe is the height of theſe mountains, and particularly of thoſe in the neighbourhood of Morocco, that though ſo far to the Southward, their ſummits are perpetually covered with ſnow. When Muley Abſulem, the following January, paſſed over the ſame track which I had paſſed in December, it ſnowed the whole way; and from Morocco we at that time could not diſcover any part of the mountains which was not completely white.

The atmoſphere near their ſummits is intenſely cold, to a degree indeed which is frequently found to be deſtructive to animal life. I was well informed that ſome Brebes, who had attempted to aſcend the higheſt part of the mountain, died immediately on the ſpot, while others who were engaged in the ſame attempt were obliged to return with the utmoſt precipitancy.

As December was not the moſt favourable ſeaſon for botanical reſearches, I ſaw little vegetation on the mountains, except the arga-tree, on which I have already made ſome remarks when ſpeaking of the natural productions of the country in general; but I am informed from the beſt authority, that in the ſpring theſe mountains abound with an innumerable variety of curious plants. Indeed I have great reaſon to believe the natural philoſopher would find a nobler ſcope in this country for his enquiries than in almoſt any part of the globe; and that the knowledge of medicine, as well as of botany, would be improved by a philoſophical tour over the Atlas.

In the interior parts of the mountans there are, as I have before obſerved, numerous iron-mines, and the Moors have an opinion that there are gold ones alſo; but the truth of this has not been aſcertained. I was informed of ſeveral volcanoes which exiſted in different parts, but as I did not ſee them, I only give this as a mere report; though from the nature of things I cannot help repeating, that I think it highly probable many curious and valuable articles are concealed in the bowels of theſe unknown mountains, which indolence and want of emulation, ſo ſtrongly interwoven in the diſpoſition and character of the Moors, will not ſuffer them to explore.

With reſpect to animal productions, Mount Atlas abounds with lions, tigers, wolves, wild boars, and monſtrous ſerpents. But except when the neceſſity produced by an extremely ſevere winter drives the animals into theſe vales or tracks of men, they generally confine themſelves to the moſt inacceſſible parts of the mountains. This remark, however, is not to be underſtood without exceptions; for when I was at Tarudant a tiger was killed quite cloſe to the town; and there have been many inſtances of their ranging far beyond limits of the Mountains. The means made uſe of by the inhabitants to ſecure themſelves from their attacks at night are, by making large and numerous wood-fires, which the wild beaſts ſeldom venture to approach. When I paſſed over the mountains, I met with no animals of prey, except ſome remarkably large eagles.

On the upper parts, in ſome places, there was nothing to be ſeen, but an huge maſs of barren and

and rugged rocks, whose perpendicular and immense heights formed precipices, which, upon looking down, filled the mind with inexpressible horror; in others, we passed through thick and extensive forests of the arga-tree, which, though it afforded an agreeable variety, being the only vegetable on the mountains, very little lessened the general appearance of barrenness.

The vallies, however, presented us with a very different scene. Here we observed numerous villages, gardens, and inclosures, which, though in December, were beautifully covered with verdure, and filled with fruit-trees of every description. Corn grew at this season in the greatest abundance, intermixed with plantations of olives and oranges, and served as the resort of a variety of singing birds of every description. In some places small cascades of water issued from the rocks and mountains above, uniting and forming one continued stream, which plentifully watered the plain. In fact, this scene afforded the most pleasing relief to the mind, after the fatigues and dangers we had experienced in the higher parts of the mountains.

The villages consisted of huts, rudely constructed of earth and mud, and walled in. They are very numerous, and are inhabited by a set of people who are named Brebes. These people differ entirely from the Arabs and Moors. They are the original inhabitants of the country, who at the time of the conquest by the Arabs fled into these mountains, where they have ever since continued, and in a great measure maintained their independence. Each village is under the direction of a Shaik, who, contrary to to the practice in the

encampments of the Arabs, is an officer of their own choice.

The Brebes are a very athletic and ſtrong-featured people, patient, and accuſtomed to hardſhips and fatigue, and ſeldom remove far from the ſpot where they reſide. They ſhave the fore part of the head, but ſuffer their hair to grow from the crown as far behind as the neck. They wear no ſhirt or drawers; they are only covered by one woollen garment without ſleeves, and belted round the middle, though I have ſeen ſome few cover it with the haick. Their principal amuſement is in the uſe of their muſkets; they are indeed excellent markſmen, and are very dexterous in twirling their muſkets round, throwing them very high in the air, and afterwards catching them. So attached are they to theſe inſtruments, that they frequently go to the expence of ſixty or even eighty ducats, to ornament them with ſilver and ivory.

Their employment conſiſts principally in cultivating the vallies, looking after their cattle, and hunting wild beaſts, the ſkins of which become a very valuable article for ſale. Like the Arabs they have their regular markets for the diſpoſal of cattle, &c. where they either receive money or ſome other article in exchange. They have fallen, in a great meaſure, into the cuſtoms and religion of the Moors, but they ſtill retain their original language; and a Moor is frequently obliged to uſe an interpreter to enable him to converſe with them.

Beſides thoſe who reſide in huts in the vallies, which are numerous, there are alſo others who live

live in caves in the upper parts of the mountains; so that the number of the whole must be very considerable.

From their secure situation, the Brebes, although inhabiting a considerable tract within the bounds of the empire, have frequently proved very troublesome to the Mooriſh monarchs, sometimes paying them tribute, and at others refusing it, according to the dictates of their inclination. It is not long since a general revolt took place among the Brebes, which obliged the emperor to send a large army to subdue them; but he succeeded no farther than to oblige them to disperse, without either conquering them, or gaining the point at which he aimed, which was to compel them to the payment of the tribute he demanded. The situation indeed of these mountains does not admit of the operations of a large army; for the mountaineers, accustomed to climb up into the almost inaccessible recesses, soon get beyond the reach of enemies who never before had made the attempt.

Beside the Brebes, many Jews reside in the vallies, and possess separate habitations or villages. These people are employed in the trifling mechanical occupations which the Brebes require. Indeed I believe, there is no part of the world where the Jews are so completely diffused over the face of the country, or where they are so severely oppressed, as in Barbary.

In one of the places where I slept in these vallies, soon after I got under my tent, I was amused with the sound of an instrument very much resembling the bagpipe, and producing a wild and

melancholy ſtrain. Curious to know the nature of the inſtrument, I ſent for the perſon who was playing upon it, and immediately purchaſed it. It proved to be made of a common cane, about eight inches in length, perfectly hollow, without any cork or ſtop to it, with ſix holes before, and one behind for the thumb, between which was a narrow braſs plate by way of ornament; it had a common cord fixed to it, for the purpoſe of hanging it round the neck. It in fact altogether ſo well correſponded with the deſcription of the pipe which was uſed by the antient ſhepherds, that I have little doubt of this deſcription reviving a few claſſical and romantic ideas in the minds of ſome readers.

It is by no means a very eaſy matter to deſcribe the different ſenſations which are experienced in paſſing over theſe wonderful mountains. Their immenſe height, the dangerous precipices, the vales, which form their depth appeared like ſo many abyſſes, inſpired altogether an emotion of awe and terror, which may be better conceived than expreſſed. On the other hand, the unlimited and great variety of proſpects diſcoverable from their ſummits, the numerous herd of goats and ſheep which were ſcrambling over the almoſt perpendicular cliffs, and the univerſal barrenneſs of the mountains, contraſted with the beautiful verdure of the vallies immediately below, formed on the whole a ſcene ſufficiently beautiful and pictureſque, to counterbalance the inconveniences we otherwiſe ſuffered.

CHAP.

CHAP. VIII.

Arrival at MOROCCO.—*Difficulty of obtaining an Audience.—Description of the Metropolis.—Buildings.—House of the Prime Minister.—The Castle.—The Jewdry.—State of the Jews in Barbary.—Account of* JACOB ATTAL, *the Emperor's Jewish Secretary.—Manners of the Jews in Barbary.—Jewesses.—Dress.—Marriages.—Disposition for Intrigue in the Jewish Women.—The Emperor's Palace described.*

ON the 3d of December, betwen five and six in the morning, we proceeded on our journey, and soon reached a fine plain, on which we continued the whole way to Morocco, where we arrived on the following day about noon, having performed altogether a journey of about one hundred and twenty-five miles.

My first object on my arrival was to secure myself a convenient place of residence in the Jewdry; and having accomplished that to my satisfaction, I immediately took possession of it, expecting anxiously every hour to be summoned before the emperor. Though, however, his Mooriſh majesty was repeatedly informed of my arrival, yet to my great astonishment I continued a whole month in a state of uncertainty and expectation, without having it in my power to obtain an audience, or to be informed of the cause which removed me from Tarudant.

The number of anecdotes in circulation through the town to my prejudice, excited in me continual uneasiness, which even increased in proportion to

the length of time that had elapſed ſince my arrival. By one of the emperors confidential friends it was inſinuated to me, that his imperial majeſty had heard I was young; that I was adminiſtering internal medicines for diſeaſes of the eye, which was a practice totally new and unaccountable to them; that European medicines were always powſul and violent, and that if I had been ſuffered to attend the prince much longer, his conſtitution would have been ruined for ever. Another even went ſo far as to ſay, that the emperor ſuſpected me of having been employed by my countrymen with a view to poiſon his ſon.

After much perplexing inveſtigation into the truth of theſe aſſertions, I now diſcovered that my journey to Tarudant was a private affair, ſettled between the conſul and the prince; that the emperor, who at that time was not upon the beſt terms with the Engliſh court, and who had already ſtopped all communication between his dominions and the garriſon of Gibraltar, was highly diſpleaſed that an Engliſhman ſhould be introduced, unknown to him, for the purpoſe of attending his ſon in a medical capacity; that his Mooriſh phyſician, out of pique, had perſuaded the emperor, that European medicines were too potent for the prince's conſtitution, and that in reality his ſon was in extreme danger while under my care;—that in fine, all theſe arguments weighed ſo powerfully with the emperor, that he not only determined on immediately removing me from the prince, but at the ſame time ordered ſome of my medicines to be privately ſent up to Morocco, where they were to undergo a ſtrict examination by his phyſician.

ſician. The cauſe of my not being honoured with an audience, I found to ariſe from a deſire in the emperor, to be thoroughly informed of the ſtate of the prince's health before he ſaw me, that according to circumſtances he might give me a favourable or a cool reception.

As ſome alleviation to the uneaſineſs occaſioned by this ſtate of ſuſpenſe, I was now much more comfortably ſituated than I had been before at Tarudant. The apartment which I had procured was one ſtory high, in the houſe of a very reſpectable family, and was ſpacious, clean, and retired. From a Genoeſe gentleman in the ſervice of the emperor, I was enabled to procure a table, two chairs, two diſhes, a few plates, ſome knives and forks, and a couple of tumblers. In addition to this, a Jew offered his ſervices as cook, who had lived ſome time with an European, and who proved an adroit and uſeful perſon. Proviſions of every kind were remarkably plentiful, good, and cheap. For beef and mutton I paid only about two pence Engliſh a pound, for fine fowls about ſix pence each, and pigeons were frequently ſold at the rate of three halfpence a pair. Had I, in addition to all theſe comforts, been able to have procured a little agreeable ſociety, my ſituation would have been very ſupportable; but in that particular I ſcarcely poſſeſſed more advantages than I had during my reſidence at Tarudant.

The Genoeſe gentleman, from whoſe houſe I had borrowed a part of my furniture, was at Mogodore, and the only Europeans who were at that time at Morocco, if we except a few

Spaniſh artificers in the emperor's ſervice, were part of the Engliſh ſeamen who had been ſhipwrecked, a French officer, with ſome French ſeamen, who were alſo captives from a ſimilar accident, and three Spaniſh friars. Out of theſe I could only chuſe for my ſociety the French officer and the friars.

With the firſt, as I was acquainted with the French language, I could converſe pretty fluently, and I really found him a moſt agreeable companion: he had taken his paſſage on board a veſſel bound for the French ſettlements on the coaſt of Guinea, whither he was proceeding to join his regiment, and was ſhipwrecked on that part of the coaſt of Africa which lies in the direction of the Canary Iſlands. This misfortune, united to the hardſhips which followed it on his being carried into ſlavery by the wild Arabs, and the little proſpect which then appeared of his redemption, had made a deep impreſſion upon his ſpirits, and ſubjected him to occaſional attacks of hypochondria. The emperor, it is true, could not be accuſed of ill treating any of the captives; on the contrary, he allowed them daily a ſmall ſum of money, and permitted them to walk about at liberty. His detention of them, however, in the country, without any immediate proſpect of returning home, was a ſufficient reaſon for them ſtill to conſider themſelves in no other light than that of ſlaves.

The Spaniſh friars, who have a ſmall convent in the Jewdry, and who were originally placed there for the purpoſe of redeeming captives, as they diſtributed medicines to the poor gratis, conſidered themſelves as being engaged in the ſame profeſſion

profeſſion with myſelf, and received me very hoſpitably; but as, from my not underſtanding their language, I was obliged to converſe with them by means of my interpreter, who ſpoke Spaniſh, the ſociety enjoyed with them was very limited indeed. I cannot avoid expreſſing my concern for the fate of theſe worthy men, who are diſtined to ſpend the whole of their lives on a ſpot deſtitute of all civilized ſociety, where they are continually ſubjected to the caprice and inſolence of the emperor, as well as of the worſt part of his ſubjects. They appeared to me to be men who had received much information from reading, as well as from obſervation, and they very properly employed their times in the duties of their profeſſion, in the offices of devotion, and adminiſtering medicines to the poor, in ſtudy, and in ſuch innocent recreations as the limited ſociety of Morocco affords.

To divert my thoughts from the great uneaſineſs which my ſituation naturally inſpired, during ſo long a ſtate of ſuſpence, I made daily excurſions through different parts of Morocco; though, from the continual inſults which I experienced when in the ſtreets, even this amuſement was attended with conſiderable inconvenience.

The city of Morocco, which lies about one hundred and twenty miles to the North of Tarudant, ninety to the eaſt of Mogodore, and three hundred and fifty to the South of Tangier, is ſituated in a beautiful valley, formed by a chain of mountains on the Northern ſide, and thoſe of the Atlas, from which it is diſtant about twenty miles, on the South and Eaſt. The country which immediately

immediately ſurrounds it is a fertile plain, beautifully diverſified with clumps of palm trees and ſhrubs, and watered by ſmall and numerous ſtreams, which deſcend from Mount Atlas. The emperor's out-gardens, which are ſituated at the diſtance of about five miles to the South of the city, and are large plantations of olives walled in, add conſiderably to the beauty of the ſcene.

Morocco, though one of the capitals of the empire—for there are three, Morocco, Mequinez, and Fez—has nothing to recommend it but its great extent, and the royal palace. It is incloſed by remarkably ſtrong walls, built of tabby, the circumference of which is about eight miles. On theſe walls there are no guns mounted, but they are flanked with ſquare towers, and ſurrounded by a wide and deep ditch. The city has a number of entrances, conſiſting of large double porches of tabby, in the Gothic ſtyle, the gates of which are regularly ſhut every night at certain hours. As polygamy is allowed by the Mahometan religion, and is ſuppoſed in ſome degree to affect population, it would be difficult to form any computation near the truth with reſpect to the number of inhabitants which this city may contain.

The moſques, which are the only public buildings except the palace, worth noticing at Morocco, are more numerous than magnificent; one of them is ornamented with a very high and ſquare tower, built of cut ſtone, which is viſible at a conſiderable diſtance from the city.

The ſtreets are very narrow, dirty, and irregular, and many of the houſes are uninhabited, and falling

falling to ruin. Thoſe which are decent and reſpectable in their appearance are built of tabby, and encloſed in gardens. That of the Effendi, or prime miniſter, was among the beſt which I viſited in Morocco. This houſe, which conſiſted of two ſtories, had elegant apartments both above and below, furniſhed in a ſtile far ſuperior to any thing I ever ſaw in that country. The court, into which the lower apartments opened, was very neatly paved with glazed blue and white tiling, and had in its centre a beautiful fountain. The upper apartments were connected together by a broad gallery, the balluſtres of which were painted of different colours. The hot and cold baths were very large, and had every convenience which art could afford. Into the garden, which was laid out in a tolerably neat ſtile, opened a room adjoining to the houſe, which had a broad arched entrance, but no door, beautifully ornamented with checquered tiling; and at both ends of the apartment the walls were entirely covered with looking-glaſs. The flooring of all the rooms was covered with beautiful carpeting, the walls ornamented with large and valuable looking-glaſſes, intermixed with watches and clocks in glaſs caſes. The ceiling was carved wood-work, painted of different colours, and the whole was in a ſuperior ſtile of Mooriſh grandeur. This and a few others are the only decent habitations in Morocco. The generality of them ſerve only to impreſs the traveller with the idea of a miſerable and deſerted city.

The Elcaiſſeria is a particular part of the town where ſtuffs and other valuable articles are expoſed

poſed to ſale. It conſiſts of a number of ſmall ſhops, formed in the walls of the houſes, about a yard from the ground, of ſuch a height within as juſt to admit a man to ſit in one of them croſs-legged. The goods and drawers are ſo arranged round him, that when he ſerves his cuſtomers, who are ſtanding all the time out in the ſtreet, he can reach down any article he wants, without being under the neceſſity of moving. Theſe ſhops, which are found in all the other towns of the empire, are ſufficient to afford a ſtriking example of the indolence of the Moors.

There are three daily markets in different parts of the town at Morocco, where proviſions are ſold, and two weekly fairs or markets for the diſpoſal of cattle, where the ſame cuſtom is obſerved as at Tarudant.

The city is ſupplied with water by means of wooden pipes connected with the neighbouring ſtreams, which empty themſelves into reſervoirs placed for the purpoſe in the ſuburbs, and ſome few in the centre of the town.

The caſtle is a large and ruinous building, the outer walls of which encloſe a ſpace of ground about three miles in circumference. It has a moſque built by Muley Abdallah, father to Sidi Mahomet, on the top of which are three large balls; theſe, the Moors allege, are formed of ſolid gold, but as no perſon is permitted to aſcend to them, we muſt truſt to their word for the truth of this aſſertion. The caſtle is almoſt a town of itſelf; it contains a number of inhabitants, who in ſome department or other are in the ſervice of the emperor, and all under the direction of a particular

ticular Alcaide, who is quite independent of the governor of the town.

On the outside of the castle, between the Mooriſh town and the Jewdry, are ſeveral ſmall, diſtinct pavilions, encloſed in gardens of orange-trees, which are intended as occaſional places of reſidence for ſuch of the emperor's ſons or brothers as happen to be at Morocco. As they are covered with coloured tiling, they have at a ſmall diſtance rather a neat appearance, but upon approaching or entering them, that effect in a great meaſure ceaſes.

It is a ſingular circumſtance, that in the immediate vicinity of Morocco, for ſome diſtance round the city, the ground is totally occupied by a great number of rats, of a larger ſpecies than any I had ever before ſeen, which burrow under ground, and like rabbits, allow ſtrangers to approach very near before they retire to their holes. They indeed gave me every idea of a rabbit-warren in miniature.

The Jews, who are at this place pretty numerous, have a ſeparate town to themſelves, walled in, and under the charge of an Alcaide, appointed by the emperor. It has two large gates, which are regularly ſhut every evening about nine o'clock, after which time no perſon whatever is permitted to enter or go out of the Jewdry, till they are opened again the following morning. The Jews have a market of their own, and, as at Tarudant, when they enter the Mooriſh town, caſtle, or palace, they are always compelled to be bare-footed.

The Jews in general are obliged to pay to the emperor a certain annual income, in proportion to their numbers, which is a conſiderable income, independent of his arbitrary exactions. Thoſe of Morocco were exempted by Sidi Mahomet from this tax, and in its room he compelled them to take goods of him, of which they were to diſpoſe in the beſt manner they could, and pay him five times their value; by which means they were far greater ſufferers than if they paid the annual tax.

Every part of the empire more or leſs abounds with Jews, who orignally were expelled from Spain and Portugal and who fled into Barbary as a place of refuge. Theſe people are not confined to towns but are ſpread over the whole face of the country, Mount Atlas itſelf, as was before mentioned, not excepted.

In every country where they reſide, theſe unfortunate people are treated as another claſs of beings; but in no part of the world are they ſo ſeverely and undeſervedly oppreſſed as in Barbary, where the whole country depends upon their induſtry and ingenuity, and could ſcarcely ſubſiſt as a nation without their aſſiſtance. They are the only mechanics in this part of the world, and have the whole management of all pecuniary and commercial matters, except the collecting of the cuſtoms. They are, however, intruſted in the coinage of money, as I myſelf have witneſſed*.

* Doubloons and hard dollars are current in this country: but the coins peculiar to it are, gold *ducats*, of the value of ten hard dollars, ſome of five, of one and a half, and others of only one; ounces, of the value of about five pence Engliſh,

The Moors display more humanity to their beasts than to the Jews. I have seen frequent instances where individuals of this unhappy people were beaten so severely, as to be left almost lifeless on the ground, and that without being able to obtain the least redress whatever, as the magistrates always act with the most culpable partiality when a Moor and a Jew are the parties in a suit. What they lose by oppression, however, they in a great measure make up by their superior address and sagacity, which frequently enables them to over-reach the Moors—as I cannot compliment the Jews of Barbary in general upon their probity and principle.

Jacob Attal, the emperor's Jewish and favourite secretary, had more influence with his royal master, and did more mischief by his intrigues and address, than all the other ministers put together. This young man who was a native of Tunis, and who was tolerably well acquainted with the English, Spanish, Italian, French, and Arabic languages, was of an active and enteprizing mind, and had so well informed himself of the natural disposition of the Moors, and particularly of that of Sidi Mahomet, that he had gained an entire ascendency over the emperor. As he knew that an unbounded love of money was the ruling passion of his royal master, he not only

glish; and blanquils, of five farthings, both silver coins; fluces, which are of copper, twenty-four being equal to a blanquil; but ounces are the money in which bills are usually drawn in the country. All the emperor's coins have his name in Arabic stamped on one side, and on the other the date, and place at which they were coined.

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ſurrendered to him half of his own gains, but alſo furniſhed the emperor with the earlieſt and beſt information concerning thoſe who were in poſſeſſion of wealth, as well as with a project for extracting it from them. By thus attacking the emperor on the weakeſt ſide, he ſecured his friendſhip; but he ſecured it by means which expoſed him to the reſentment and revenge of thouſands as ſoon as the emperor died, which has been ſince too fatally proved. I muſt, however, do this young man the juſtice to add, that throughout the whole of his adminiſtration, though in ſome inſtances, perhaps, contrary to his own intereſt he ſhewed an excluſive preference to the Engliſh; and of this the Moors in general were ſo ſenſible, that they gave him the appellation of the Engliſh ambaſſador.

The Jews in moſt parts of this empire live entirely ſeparate from the Moors; and though in other reſpects oppreſſed, are allowed the free exerciſe of their religion. Many of them, however, to avoid the arbitrary treatment which they conſtantly experience, have become converts to the Mahometan faith; upon which they are admitted to all the privileges of Moors, though they loſe their real eſtimation in the opinion of both ſects.

In moſt of the ſea-port towns, and particularly at Tetuan and Tangier, the Jews have a tolerable ſmattering of Spaniſh; but at Morocco, Tarudant, and all the inland towns, they can only ſpeak Arabic and a little Hebrew. They nearly follow the cuſtoms of the Moors, except in their religious ceremonies; and in that particular they are

are by far more ſuperſtitious than the European Jews.

The Jews of Barbary ſhave their heads cloſe, and wear their beards long; their dreſs indeed, altogether, differs very little from that of the Moors (which I ſhall hereafter deſcribe) except in their being obliged to appear externally in black. For which purpoſe they wear a black cap, black ſlippers, and inſtead of the haick worn by the Moors, ſubſtitute the Alberoce, a cloak made of black wool, which covers the whole of the under dreſs. The Jews are not permitted to go out of the country, but by an expreſs order from the emperor; nor are they allowed to wear a ſword, or ride a horſe, though they are indulged in the uſe of mules. This ariſes from an opinion prevalent among the Moors, that the horſe is too noble an animal to be employed in the ſervice of ſuch infidels as Jews.

The dreſs of the Jewiſh women conſiſts of a fine linen ſhirt with large and looſe ſleeves, which hang almoſt to the ground; over the ſhirt is worn a caftan, a looſe dreſs made of woollen cloth, or velvet, of any colour reaching as low as the hips, and covering the whole of the body, except the neck and breaſt which are left open, and the edges of the Caftan as worn by the Jeweſſes of Morocco, are embroidered with gold. In addition to theſe is the Geraldito, or petticoats, made of fine green woollen cloth, the edges and corners of which are ſometimes embroidered with gold. They are faſtened by a broad ſaſh of ſilk and gold, which ſurrounds the waiſt, and the ends of it are ſuffered to hang down behind, in an eaſy manner.

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This is the dreſs they wear in the houſe, but when they go abroad, they throw over it the haick. The unmarried women wear their hair plaited in different folds, and hanging down behind. They have a very graceful and becoming method of putting a wreath of wrought ſilk round the head, and tying it behind in a bow. This dreſs ſets off their features to great advantage, and diſtinguiſhes them from the married women, who cover their heads with a red ſilk handkerchief, which they tie behind, and over it put a ſilk ſaſh leaving the ends to hang looſe on their backs. None of the Jewiſh women uſe ſtockings, but wear red ſlippers, curiouſly embroidered with gold. They wear very large gold ear-rings, at the lower part of their ears, and at the upper three ſmall ones ſet with pearls or precious ſtones. Their necks are loaded with beads, and their fingers with ſmall gold or ſilver rings. Round each wriſt and ankle they wear large ſolid ſilver bracelets; and the rich have gold and ſilver chains ſuſpended from the ſaſh behind.

Their marriages are celebrated with much feſtivity for ſome time previous to the ceremony, and the intended bride with all her female relations, go through the form of having their faces painted red and white, and their hands and feet ſtained yellow, with an herb named henna. A variety of figures are marked out on them with a needle, and then this herb, which is powdered and mixed with water into a paſte, is worked into the holes made by the needle, and theſe marks continue on the hands and feet for a long ſpace of time. Upon the death of a Jew (before and after burial) all

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the female relations, with other women hired for the purpoſe, aſſemble in the room of the deceaſed, and for ſeveral days lament his loſs by moſt dreadful ſhrieks and howlings, and tearing their cheeks and hair.

The Jeweſſes of this empire in general are very beautiful and remarkably fair.—They marry very young, and when married, though they are not obliged to hide their faces in the ſtreet, yet at home they are frequently treated with the ſame ſeverity as the Mooriſh women. Like the Moors, the Jewiſh men and women at Morocco eat ſeparate; and the unmarried women are not permitted to go out except on particular occaſions, and then always with their faces covered.

A diſpoſition for intrigue in the female ſex is always found to accompany tyrannical conduct and undue reſtraint on the part of ours; and this diſpoſition is again made the excuſe for the continuance of theſe reſtraints. Thus the effect becomes a cauſe, and when the women ceaſe to be the guardians of their own honour, they derive no credit from the preſervation of it, and incur in their own eſtimation but little diſgrace by its loſs. The Jews allege, in extenuation of their ſeverity, the licentious inclinations and artful diſpoſitions of their women, and that a ſingle act of criminality in a daughter would be an effectual bar to her ever forming a legal connection. The ſame objection not being ſo applicable to their married women, they are permitted to go out without reſtraint. Indeed many of their huſbands, from intereſted motives, are too apt to connive at a conduct, which, in other countries would infallibly

fallibly bring down upon them well-merited contempt.

The palace of Morocco is an ancient building, ſurrounded by a ſquare wall, the height of which nearly excludes from the view of the ſpectator the other buildings. Its principal gates are conſtructed with Gothic arches compoſed of cut ſtone, which conduct to ſeveral open and ſpacious courts; through theſe it is neceſſary to paſs before we reach any of the buildings. Theſe open courts were uſed by Sidi Mahomet for the purpoſes of tranſacting public buſineſs and exerciſing his troops.

The habitable part of the palace conſiſts of ſeveral irregular ſquare pavilions, built of tabby, and whitened over; ſome of which communicate with each other, others are diſtinct and moſt of them receive their names from the different towns of the empire. The principal pavilion is named by the Moors the Douhar, and is more properly the palace or ſeraglio than any of the others. It conſiſts of the emperor's place of reſidence, and the Harem, forming altogether a building of conſiderable extent. The other pavilions are merely for the purpoſes of pleaſure or buſineſs, and are quite diſtinct from the Douhar.

The Mogodore pavilion, ſo named from the emperor's partiality to that town, has by far the faireſt claim to grandeur and magnificence. This apartment was the work of Sidi Mahomet, and is lofty and ſquare. It is built of cut ſtone, handſomely ornamented with windows, and covered with varniſhed tiles of various colours; and its elegance and neatneſs, contraſted altogether with the

ſimplicity and irregularity of the other buildings, produce a moſt ſtriking effect. In the inſide, beſides ſeveral other apartments, we find in the pavilion a ſpacious room, floored with blue and white checquered tiling, its ceiling covered with curiouſly carved and painted wood, and its ſtuccoed walls variouſly ornamented with looking-glaſſes and watches, regularly diſpoſed in glaſs caſes. To this pavilion Sidi Mahomet manifeſted an excluſive preference, frequently retiring to it both for the purpoſes of buſineſs, and of recreation.

The apartments of the emperor have in general a much ſmaller complement of furniture than thoſe of the Moors in the inferior walks of life. Handſome carpetting, a matraſs on the ground, covered with fine linen, a couch, and a couple of European bedſteads, are the principal articles they contain. The gardens within the walls of the palace, of which he has ſeveral, are very neat; they contain orange and olive trees, variouſly diſpoſed and arranged, and interſected with ſtreams of water, fountains and reſervoirs. Thoſe on the outſide are nothing more than large tracts of ground, irregularly planted with olives; having four ſquare walks, and ſurrounded by walls.

In introducing the deſcription of the palace in this place, I have rather deviated from the chronological ſeries of my narrative, as the events which brought me acquainted with this ſacred reſidence of the Mooriſh princes were poſterior to my viſiting all the other quarters of the metropolis.

CHAP.

CHAP. IX.

Introduction to the Emperor.—Converſation with his his Mooriſh Majeſty.—Account of the Emperor SIDI MAHOMET—*his Character—his extreme Avarice—his miſerable Situation.—Anecdotes relative to the late Emperor.—Anecdotes of* SIDI MAHOMET—*his Deceit and Hypocriſy—his Charity.—Puſillanimous Conduct of the European Powers.—Ceremonies of the Court of* MOROCCO.—*Exactions from Strangers.—Account of the principal Officers of State.—Character of the late Prime Miniſter.—Revenues of* MOROCCO.—*Wealth of the Emperor, leſs than generally imagined.—The Army of the Emperor—how commanded—his Navy.—Internal Government of the Empire.—Baſhaws.—Alcaides.—Ell backum.—Cadi.—Mode of adminiſtering Juſtice.—Criminal Puniſhments.*

AFTER the lapſe of a month without a proſpect of obtaining an audience, my anxiety was increaſed to a degree which in the end proved extremely injurious to my health. From the attention which I had paid to moſt of the emperor's miniſters, who all of them in their turn had occaſion for my ſervices, I thought I had a right to expect ſome little return. With all that deceit which has characterized the inhabitants of Barbary * from the earlieſt periods, they profeſſed the warmeſt friendſhip for me, and aſſured me that they would exert their influence upon the emperor to perſuade him to ſee me. Among the number was a Moor named Sidi Brahim, to whom

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* Punica fides.

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the prince had given me ſtrong letters of recommendation, and who, during a tedious ſickneſs which had prevailed in his family, had received from me the moſt conſtant attention. This Moor had directions from the prince to introduce me immediately upon my arrival to the emperor, and to ſhew me every civility that was due to ſuch recommendation. All theſe circumſtances I conceived gave me a ſufficient right to expect that Sidi Brahim, both from motives of duty to his prince, and gratitude to me, would have exerted himſelf in a manner correſpondent to ſuch obligations. But that was far from being the caſe. When his family was under my care, he certainly did receive me with attention, and treated me with kindneſs; but when my advice became no longer neceſſary, his friendſhip cooled in proportion; and latterly, when we happened to meet, he ſcarcely ſeemed to recollect me. Upon reflection, what was I to expect from a man, who for his notorious crimes, though at that time in great favour, had been puniſhed by his ſovereign, having had the greateſt part of his beard pulled up by the roots?

Unſucceſsful nd diſappointed through this channel, I had recourſe to ſome others of the emperor's attendants, on whom I had conferred favours, and who had perhaps ſtill greater influence with the emperor than even Sidi Brahim. Among this number were thr prime miniſter, and one of the emperor's principal talbs. From theſe officers I experienced, however, much the ſame treatment as from Sidi Brahim; and had I not accidentally been called in to attend the wife of one of the em-

peror's principal Jews, it is probable I might have continued in the ſame ſame ſtate of anxious uncertainty for ſome weeks longer. As a return for my attendance, the huſband of this patient, agreeably to my requeſt, had addreſs and influence enough to perſuade the emperor to appoint an audience for me the very day after the application.

On the day appointed for my reception at court, about twelve at noon, three negro ſoldiers, with large clubs in their hands, came to my apartments to eſcort me to the palace; telling me, that they had directions to return with me inſtantaneouſly, and that they muſt anſwer it with their heads, if they delayed a moment in the execution of their orders. Not ſuſpecting that my Jewiſh friend, for ſuch I muſt certainly denominate him, could have effected my wiſhes ſo immediately, I was by no means prepared for the audience; and I requeſted them to wait a few moments, till I could enable myſelf to appear in a decent dreſs before the emperor. Far, however, from acceding to my requeſt, the ſoldiers became impatient, and acquainted me, that I muſt either proceed with them immediately, or they would return and inform the ſultan, that I had refuſed to comply with his orders. I now found myſelf under the neceſſity of ſetting off, and we all actually *ran* together to the palace with the utmoſt expedition. When we arrived there, I was introduced to one of the maſters of the audience, who deſired me to wait on the outſide of the palace till I was called for.

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From the abrupt and ſudden manner in which I was forced away by the ſoldiers, I expected to be uſhered immediately into the imperial preſence; but ſo far was I ſtill from the conſummation of this expectation, that I remained on the ſpot where they firſt placed me, from twelve o'clock at noon till five in the evening, revolving in my mind, what kind of a perſon I ſhould find the emperor, what reception I ſhould meet with, and the anſwers which I ought to make to any queſtions he might propoſe. Situated as I was with reſpect to the prince whom I had been attending, and conſidering the malicious reports reſpecting my conduct which had been circulated about Morocco, the reader may well ſuppoſe that I was led to form a variety of conjectures, concerning what was likely to be the reſult of the audience. I however placed my whole confidence in the prince's recovery, which was a circumſtance, when clearly known to the emperor, that muſt undoubtedly operate in my favour. This idea at laſt entirely removed a number of uneaſy and anxious reflections, which had occured to me when I firſt entered the palace; and by the time the meſſenger came to introduce me to the emperor I had brought myſelf to be as calm and recollected as if my mind had been perfectly at eaſe, and had no reaſon to be otherwiſe.

From the court-yard into which I was firſt introduced, I was hurried with the greateſt precipitancy through two or three others, till I arrived at the gate which opened to the court where the emperor was waiting to receive me. I was there

detained for some time by the master of the audience, owing to my refusal of the present which Europeans are accustomed to make to the emperor upon being honoured with an audience. I had been previously acquainted that no person was ever permitted to appear in his majesty's presence, unless accompanied by a handsome present; but I conceived my situation to be in every respect so totally different from that of other strangers who visited the court, that I told the master of the ceremonies, if he persisted in refusing me entrance, I would immediately return home again.

The Moor, finding that I was determined not comply with his request, and knowing that the emperor was purposely waiting to see me, was afraid to defer my introduction any longer; I was therefore ushered into his majesty's presence very expeditiously, and directed to place myself and my interpreter in such a situation as to be seen without approaching too near his person.

The Moor who introduced me, upon appearing in sight of the emperor, prostrated himself on the earth, kissed it, and in a very humble manner exclaimed in Arabic, "May God preserve the king!" The emperor then ordered him to approach, and deliver what he had to say. He informed his majesty, that in compliance with his order, he had brought before him the English doctor; after which, having made a very low bow, he retired, and the emperor immediately desired me and my interpreter to advance towards him; but as soon as we had got within ten yards of the emperor,

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two ſoldiers came up, pulled us by the coat, and acquainted us that we muſt not preſume to approach any further.

I found the ſovereign ſeated in an European poſt-chaiſe, placed in one of his open courts, and drawn by one mule in ſhafts, having a man on each ſide to guide it. Behind the carriage were foot ſoldiers, ſome Negroes and others Moors, in two diviſions, forming together a half-moon. Some of theſe ſoldiers were only armed with large clubs, while others had muſkets which they held cloſe to their bodies, and pointed perpendicularly.

The emperor, after ſurveying me minutely and with the greateſt attention, accompanied with no ſmall ſhare of *hauteur*, demanded from my interpreter, in a very ſtern manner, if I was the Chriſtian doctor who had been attending Muley Abſulem? I deſired him to anſwer, that I was. —"How came you into the country; and were "you ſent by order of your own king, or by "whom?" To render my viſit of more importance, I anſwered, "By order of government."—"Where "did you learn your profeſſion, and what is the "name of the perſon who taught it you?" I informed his majeſty.—"What is the reaſon that "the French ſurgeons are better than the Engliſh; "and which do you think are beſt?" I anſwered, "The French ſurgeons are very good, but it "muſt certainly be allowed that the Engliſh are "in general ſuperior, being more ſcientifically "educated."—The emperor then obſerved, that a French ſurgeon had come into the country, and in the courſe of his practice had killed ſeveral perſons.

His majeſty next aſked, in a very auſtere manner, "What was the reaſon I had forbidden Muley "Abſulem the uſe of tea?" My reply was, "Mu-"ley Abſulem has very weak nerves, and tea is "injurious to the nervous ſyſtem."—"If tea is "ſo unwholeſome," replied his majeſty, "why do "the Engliſh drink ſo much?" I anſwered, "It "is true, they drink it twice a day; but then "they do not make it ſo ſtrong as the Moors, and "they generally uſe milk with it, which leſſens "its pernicious effects. But the Moors, when "once they begin to uſe it, make it very ſtrong, "drink a great deal, and very frequently with-"out milk."—"You are right," ſaid the emperor; "and I know it ſometimes makes their hands "ſhake." After this converſation, about a dozen diſtilled waters, prepared from different herbs, were frought for me to taſte, and inform the emperor what they were; which were hot, and which were cold, &c.

His majeſty now condeſcended to become more familiar and eaſy in his remarks, and deſired me to obſerve the ſnow on Mount Atlas, which his carriage immediately fronted, wiſhing to know if we had the ſame in my country. I anſwered, that we frequently had a great deal in the winter ſeaſon, and that England was a much colder climate than Morocco. The emperor obſerved, that if any perſon attempted to go to the top of the mountain, he would die from exceſs of cold. He then informed me, that on the other ſide of the mountain was a very fine, plain, and fertile country, which was named Tafilet.

Obſerving

Obſerving that the emperor was now in a good humour, I embraced the oportunity of mentioning to him, how much my feelings had been hurt by the malicious reports which had been for ſome time paſt circulating to my prejudice; that they were of ſuch a nature as to make me very deſirous of having my character cleared up, by a proper examination into the preſent ſtate of the prince's health, as well as into the nature of the medicines which I had been adminiſtering to him. The emperor in reply ſaid, that he had already ordered his Mooriſh phyſician to examine very particularly my medicines; who had declared that he could find nothing improper in them. It is very clear, however, that ſome ſuſpicion muſt have taken place in the breaſt of the emperor, to have induced him to ſend privately for theſe medicines, for the purpoſe of having them ſo nicely examined; from which circumſtance I could not help feeling it as a very fortunate event for myſelf, that the prince's health was in ſo favourable a ſtate.

After a converſation of ſome length, the heads of which I have endeavoured briefly to ſtate, the evening being far advanced, the emperor commanded one of his attendants to conduct me home to his Jew, and deſire him to take great care of me; adding, that I was a good man, I was Muley Abſulem's phyſician, and that he would ſend me home to my entire ſatisfaction. He then ordered his carriage to drive on.

Conſidering myſelf as now acquitted of the charges which had been inſinuated againſt me, and elevated by the emperor's promiſes at the audience, I muſt confeſs that I returned home with a much

lighter heart than I could boaſt of when I went. I now only waited for the arrival of the prince at Morocco, which I conceived would confirm the emperor's good wiſhes towards me, and make my ſituation as agreeable as I could expect. Such are the ſanguine hopes with which we are apt to flatter ourſelves, after having encountered difficulties, when the ſmalleſt proſpect opens of relief.

In the evening my room was filled with a number of the attendants of the emperor, who came to congratulate me on the honour I had received by a ſight of their royal maſter; at the ſame time to demand preſents, which on ſuch occaſions, they alleged was a cuſtom to which all Europeans ſubmitted. As therefore I ſaw there were no other means of relieving myſelf from their impertinent importunities, I was obliged in ſome degree to, comply with their demands.

I found the emperor Sidi Mahomet to be a tall thin old man, of near eighty years of age, and of a ſallow complexion. From a viſage naturally long, and a diſtortion of one eye, united with an acquired habit of auſterity, his appearance at firſt was rather diſguſting to ſtrangers; but that impreſſion was ſoon worn off by the affability of his converſation, which he generally confined to thoſe ſubjects he thought moſt adapted to the perſon with whom he converſed. At the ſame time he diſplayed a great deſire to acquire information, as well as to diſcover the abilities of others. Some years ago he ſo far loſt the uſe of his feet as to diſable him from walking. This diſagreeable effect was probably owing to want of uſe, and to his accuſtom-

accuſtoming himſelf conſtantly to be either in his carriage or on horſeback. When I ſaw him, his beard and eye-brows, though before, as I was informed, very dark, had acquired a perfect whiteneſs, and his voice was much impaired. His dreſs was exactly ſimilar to that of other Moors, differing only in the fineneſs of the materials, and he was only diſtinguiſhed from his ſubjects by a larger retinue, riding in a carriage, or when on horſeback having an umbrella carried before him.

From the general tenour of his conduct throughout his reign, and from his converſation, Sidi Mahomet appears to have poſſeſſed ſtrong natural talents, to which had a good education been united, he might have proved a great monarch. But the want of education, and the illiberality and ſuperſtition of his religion, betrayed him frequently into cruelty; and the poſſeſſion of arbitrary power tinged his character with that intolerable caprice which has ever diſtinguiſhed and diſgraced the Mooriſh princes.

Avaricious from his youth, he gave his whole attention to the accumulation of wealth; and it was from that motive only that he appeared to give more encouragement to European merchants than any of his predeceſſors. It is at the ſame time well known, that he occaſionally oppreſſed them with ſuch heavy duties, that they have been obliged to ſend home their veſſels empty. In hopes of adding ſtill more to his treaſures, Sidi Mahomet became himſelf a merchant, took up goods from Europeans, and obliged the Jews to pay him five times their value for them; ſo that there was not

a ſingle reſource for becoming rich of which he did not avail himſelf. Avaricious to this exceſs, and naturally of a very timid diſpoſition, his great object has been peace: well aware that war could neither enrich him, nor contribute to his enjoyments in any reſpect.

His reign, it is true, has been diſtinguiſhed by fewer inſtances of cruelty than that of any of his predeceſſors, but he has certainly exceeded them all in the licentiouſneſs of his attacks upon private property. He was always ſurrounded by people, who, for the ſake of riſing into favour, were at all times ready to give him information concerning any of his ſubjects who were rich. It was then his uſual courſe of proceeding, to invent ſome plea for confining them in priſon; and if that did not ſucceed, he put them in irons, chained them down, and proceeded in a courſe of ſeverity and cruelty, till at laſt, wearied out with puniſhments and diſgraces, the unfortunate victims ſurrendered the whole of their poſſeſſions; which alone procured them the enjoyment of liberty, an oportunity of again obtaining ſuſiſtence, or perhaps of once more becoming the prey of the rapacious monarch. Such of his ſons as were in friendſhip with him, were continually making him preſents, as if apprehenſive of the ſame fate; and ſince I left the country it has been ſtrongly reported that my patient Muley Abſulem, who was the only ſon for whom the emperor profeſſed much affection, was plundered by his father of the greateſt part of his riches; which indeed were reputed to be very conſiderable.

Vices

Vices are never ſolitary; and thoſe which are moſt naturally connected with an avaricious and timid diſpoſition, are jealouſy and ſuſpicion. Conſcious how little he deſerved the affection of his people, and latterly ſenſible of having totally loſt it, Sidi Mahomet was in conſtant fear of aſſaſſination and poiſon. In this ſtate he dragged on a miſerable exiſtence; an example to arbitrary kings, and a living proof that the picture exhibited of the Roman tyrant, by the ſarcaſtic hiſtorian, was not overcharged. He ſeldom ſtirred out of his palace, unleſs accompanied by a numerous band of ſoldiers, and even of theſe he had always his ſuſpicions. At night he had conſtantly ſix blood-hounds in his chamber, and relying more on the fidelity of the irrational creation than on man, he thought theſe a more certain guard thàn his ſoldiers. His victuals were dreſſed and taſted in his preſence; and at dinner, though no perſon was permitted to eat immediately with him, yet he always had ſome of his ſons and miniſters in the ſame apartment, who were helped out of his diſh. To complete the miſery of this unfortunate old man, he lived under the continual apprehenſion of being conquered by his eldeſt ſon Muley Yazid, the late emperor, who, in conſequence of ſome ill treatment received from his father, retired ſecretly from court, and took refuge in a ſanctuary near Tetuan.

This prince, whoſe grandmother was an Engliſh woman, had acquired the univerſal eſteem of the whole country by his generous conduct and his great abilities; and though at that time in a ſtate of poverty, and with only four attendants about him,

him, such was his influence that he had only to step forward, and say he wanted money and troops, and he would shortly have been at the head of an army, that must at any time have entirely overwhelmed the late government of Morocco. From motives of duty, and perhaps of policy, this however was a step he did not wish to take, conscious that his father could not long survive, and that upon his death he was certain of the succession. The emperor, notwithstanding, was still unable to subdue his apprehensions; and when I was at Morocco sent an army of five thousand blacks, with an order to violate the sanctuary, and carry off the prince. This order was not obeyed, for the chief could not place sufficient confidence in his troops; and the prince continued quiet in the sactuary till his father's decease.

To evince the policy, as well as the sagacity of Muley Yazid, I must beg leave to relate an anecdote, which occurred a short time previous to that period. The people who have the care of the sanctuary received positive orders from the emperor to expel the prince by force; which, if they failed in doing, he assured them he would send and put every man, woman, and child in the neighbourhood of the sanctuary to the sword. The people, though well disposed to the prince, intimidated by these orders, related faithfully to him the emperor's intentions, and informed him that, as their lives were at stake, they expected him to remove, at the same time recommending him to another sanctuary at no great distance, where he could equally take refuge. The prince, who,

who is one of the beſt horſemen in the country, and who had a horſe of which he had the entire command, immediately promiſed them to depart, and mounted his horſe for the purpoſe. But what was their ſurpriſe, when they found the horſe would not ſtir from the ſpot, notwithſtanding the apparently free uſe of whip and ſpur? Upon this the prince exclaimed, "You ſee plainly that it is God's will I ſhould continue here, and therefore no other power ſhall ever drive me out." This had ſuch an effect upon the ſuperſtitious multitude, that they preferred riſking the reſentment of the emperor, to the violation of what, in their eſtimation, was ſo apparently the will of God.

With reſpect to the other features of the emperor's character, his principal vices appear to have reſulted from that great corrupter of the human heart, arbitrary power: for he was the moſt arbitrary of monarchs, having at his abſolute diſpoſal the lives and properties of all his ſubjects. In ſuch circumſtances, what man can be truſted, nay, who would truſt himſelf? In ſuch circumſtances, can we wonder, when we obſerve the occaſional indulgence of intemperate revenge? Among theſe we are to account his treatment of an unfortunate Jew who had imprudently written ſomething to his prejudice, and for this ſlight offence was quartered alive, cut to pieces, and his fleſh afterwards given to the dogs.

Upon another occaſion, a ſimilar diſpoſition was manifeſted by Sidi Mahomet. A Moor of ſome conſequence, and very opulent, gave a grand entertainment on the marriage of one of his ſons.

The

The emperor, who happened to be in the neighbourhood, and who well knew that magnificence was a ſtriking proof of wealth, was determined to be preſent at the feſtival, in order that he might more fully inform himſelf of the circumſtances of the Moor. For this purpoſe he diſguiſed himſelf in a common dreſs, and entered the houſe in the midſt of all the jollity, and perhaps the licentiouſneſs of the entertainment. The maſter of the ceremonies obſerving a perſon of mean appearance intrude himſelf into the room ſo abruptly, ordered him out; and upon the refuſal of the ſtranger, he gave him a kick, and puſhed him by violence out of the houſe. For a ſhort ſpace of time after this occurrence the whole affair paſſed without notice, and probably had eſcaped the memory of moſt; and it was a matter of the utmoſt ſurprize to the maſter of the houſe, to receive an order commanding him immediately to repair to Morocco. Upon being introduced to the emperor, he was aſked if he recollected the circumſtances which have juſt been related, to which he replied in the affirmative. "Know then," ſays the emperor, "I was that Moor whom you treated thus con-"tumelioufly; and to convince you that I have "not forgot it, that foot and that hand which "inſulted me ſhall periſh."—I have ſeen this unfortunate victim of tyranny walking about the ſtreets with one leg and an arm.

The emperor was as ready to revenge the imaginary or the real injuries of his ſubjects. To elucidate this aſſertion; an Engliſh and French gentleman were amuſing themſelves by the diverſion of courſing, in the vicinity of Mogodore, when

when one of their dogs unfortunately attacked the calf of a Moor. This accident ſoon brought out the villagers, who immediately ſhot the dog, and entered into a very ſerious quarrel with the Chriſtians, which terminated in a general conteſt. The women of the village now thought it a proper occaſion for their interference; and among their number was one, who from old age had loſt all her teeth except two, and theſe were ſo looſe that they could be with difficulty retained; and another, who had upon a former occaſion fractured her arm, the bone of which had never been reduced or united. In the courſe of the diſpute, theſe two women were unintentionally thrown down, and by this accident the old lady loſt both her teeth, while the other inſiſted that the Chriſtians had been the occaſion of fracturing her arm. To be brief, the Chriſtians were overpowered by numbers, and were obliged to retire to Mogodore, where they immediately made a complaint to the governor of the inſults they had received from the Moors, who in their turn alſo appeared before him with a complaint againſt the Chriſtians. The whole being referred to the emperor, both parties were ordered up to court, with the view of giving the matter an impartial hearing, and of adminiſtering juſtice accordingly. It is hardly neceſſary to intimate, that in this uncivilized country, and with a man of Sidi Mahomet's prejudices, the Mooriſh evidence would be certain of a favourable hearing. The circumſtances indeed of one woman loſing her teeth, and another having her arm fractured, appeared in the eyes of the emperor ſo plauſible, that upon their being made known

to

to him, without hesitation he ordered the Christians to be put in irons, and confined till he should determine upon the punishment which such apparent crimes merited. For this purpose, the Mufti, or high priest was desired to refer the matter to the Koran, with a view of punishing the delinquents according to its dictates. The priest soon found out a passage, where it species an eye for an eye and a tooth for a tooth. The English gentleman, whom the old lady fixed upon for the person who had been the occasion of her misfortune, was therefore directed to lose two of his teeth, which punishment was immediately put in execution in the presence of the emperor; while his French companion, as they could not find out a punishment in the Koran for breaking an arm, received the bastinado in a manner which disgraced humanity and the law of nations; the prisoners were then set at liberty.

This circumstance brings to my mind how narrowly I escaped falling into a similar predicament in the course of my detention at Morocco. One day, within the walls of the palace, I was grosly insulted by a Moor, at a time when, from the great anxiety I was under, my temper was much disturbed, and which so far had put me off my guard as to induce me to give the offender a blow on the face. Upon this a Mooriſh soldier, who, unobserved by myself, was sitting behind me in a corner of the wall, exclaimed in Arabic in a very austere tone, "Christian, how dare you strike that Moor?" A full consciousness of having acted imprudently, and a recollection of the emperor's former treatment of Christians under similar circumstances,

cumſtances, now preſſed upon my mind with ſuch force, that at firſt I was at a loſs what part I ſhould take to extricate myſelf from this difficulty. To walk away, would be an acknowledgment of guilt, and would afford the Moor a greater plea for making a complaint; I therefore determined upon returning back and expoſtulating with the man, by telling him that I had been groſsly inſulted, and muſt therefore be under the neceſſity of making immediate application to the governor of the town to have the offender ſeverely puniſhed for attacking one, who, from the nature of his employment, was in the emperor's ſervice, and conſequently under his particular protection. In reply, the Moor ſaid, that had I kicked him, horſewhipped him, or puniſhed him in any other way but that of ſlapping his face, he ſhould have over-looked it; but a blow on the face was in their law a crime of ſo ſerious a nature, that he thought it his duty to acquaint the emperor of it, who had hitherto never pardoned any perſon convicted of ſo heinous an offence, but had always cut off that hand of the Moor which had offered the inſult; what then could a Chriſtian expect from him? From the knowledge I had already learned of the Mooriſh character, I ſtill thought it neceſſary to continue in the ſame ſtrain, by informing the Moor, that he might act as he thought proper, but that I ſhould ſtill fulfil my reſolution, and had no doubt but it would have its proper effect. The man now began to ſoften, and ſaid, that as I was in the emperor's ſervice, he would for this time look over the offence, but cautioned me to be careful how I acted in future.

Upon

Upon conſidering every circumſtance I thought it moſt prudent to let the matter drop here; and I acknowledge that this affair proved a ſufficient leſſon to me to avoid in future entering into ſimilar conteſts with the Moors.

Sidi Mahomet was ſufficiently conſcious of his own power and dignity, and kept every perſon at the moſt abject diſtance; no perſon daring to approach or ſpeak to him without his permiſſion. Senſible alſo of the exceſſes into which he might be betrayed by ungoverned paſſion, if at any time he found his temper diſcompoſed, he indiſcriminately ordered every perſon out of his ſight. It may eaſily be conceived that the monarch had no difficulty in ſecuring obedience to this mandate, ſince all were ſenſible that to have continued in his preſence would have been highly dangerous, if not fatal.

The only perſons who poſſeſſed any conſiderable influence over the emperor were his women; and it was through that channel that the moſt ſucceſsful buſineſs was tranſacted with him.

Thus far for the vices of arbitrary power. But deceit, hypocriſy and falſehood were qualities which could not be immediately aſcribed to that ſource, unleſs we conſider them as the neceſſary effects of an education in a deſpotic court. As a cloak to actions which he knew muſt excite diſapprobation and diſguſt, Sidi Mahomet attempted to perſuade his ſubjects that they proceeded from motives of religion and juſtice; and to give them a greater ſanction he enrolled himſelf in the fraternity of ſaints, and paid a ſtrict attention to all the ſuperſtitions and forms peculiar to his religion.

This

This conduct answered well with the ignorant part of the community, but the more enlightened could not but observe that he attended more to the ceremonial of his religion than to its principles, which he made no scruple of violating whenever it suited his convenience. What he promised one day he would refuse the next, so that no dependance was ever placed upon his word. Added to these, he possessed a large portion of that low cunning which is common to persons whose minds and sentiments have not been elevated or refined by literature or science. He perhaps, indeed, found this quality not without its uses in governing such a people as the Moors; and no man understood their character and disposition better than he did. He was aware that respect is frequently destroyed by unseasonable familiarities, and therefore kept at a most stately distance from his subjects, and but seldom appeared among them. By these means his consequence was preserved, and his conduct, and his talents were involved in that impenetrable and awful mist that surrounds the seraglios of Eastern monarchs.

The few rebellions which occurred during his long reign, proved decisively that he knew how to govern his subjects. Whenever a disposition for revolt prevailed in any of the provinces, a body of troops was immediately dispatched to plunder the whole of the discontented province, and to seize the insurgents, who were immediately conducted to court, and punished according to the magnitude of their respective offences. Some were put to death, others were deprived of

of their hands and legs; and for leſſer crimes the diſcontented parties underwent the baſtinado. This monarch employed perſons in different diſtricts to watch the motions of his ſubjects, and to inform him of every ſymptom of revolt; and thus, by a well-timed interference, he was enabled to cruſh rebellion in the bud.

In his conduct towards foreign powers, Sidi Mahomet diſcovered the ſame diſregard to truth and juſtice, the ſame adroitneſs and cunning. He readily promiſed to grant every demand, provided he was to be well paid for the conceſſion. But it muſt have been valuable preſents indeed which would induce him to perform his promiſe. He protracted negociations in order that he and his miniſters might be enriched by them; but always as much as poſſible avoided bringing them to a final determination, by either granting or refuſing a favour.

If foreign powers omitted to pay him the tribute he demanded, he immediately threatened in the ſevereſt manner to commence hoſtilities; yet in this he was never in earneſt, for he was more afraid of his enemies than they had reaſon to be of him. When he found they were not diſpoſed to contend the matter with him, he increaſed his demands accordingly.

In order to enhance his conſequence, he endeavoured to perſuade his ſubjects that he was remarkably ſkilled in matters of which they were entirely ignorant. To preſerve an appearance of ability, when he was viſited by Europeans, if the ſtranger was a merchant, the ſubject of converſation was on manufactures, foreign commerce, &c.

&c. If he was a military officer, fortifications, attacks, &c. were the topics; and if a ſeafaring perſon, he would then ſcratch on a piece of paper a plan of his coaſts and harbours. Though he rarely advanced any thing to the purpoſe on theſe ſubjects; yet as foreigners who viſited the court generally appeared there with a view of obtaining ſome favour, and as it was never cuſtomary for any perſon to contradict the emperor, they always coincided with his opinions, and pretended at leaſt to admire his extenſive abilities. This fully anſwered the intention of the emperor; it induced his ſubjects to form a good opinion of his underſtanding, and he often collected ſome real information from the anſwers which his viſitors returned to his queſtions.

Sidi Mahomet paid more attention to military affairs than to his navy, though if any power refuſed to repair a frigate, it was a ſufficient inducement for him to threaten a war. He thought himſelf perfectly acquainted with the art of fortification, but his knowledge of it extended no farther than a few looſe hints which he had received upon the ſubject from thoſe Europeans who had viſited the court.

In his court and perſonal appearance, Sidi Mahomet affected great ſimplicity of manners, not allowing even his own ſons to appear in his preſence except in a plain Mooriſh dreſs. They then were obliged to uncover their cap or turban (for a Moor never pulls off either except when going to bed) and to wear inſtead of the Haick the Sulam, which is a cloak made of white or blue woollen cloth, the front parts of which they were obliged to throw over their ſhoulders, and as

obliged

ſoon as they ſaw the emperor, to proſtrate their heads to the ground, and kiſs it, exclaiming, "God "ſave the king!" He then ordered them to approach, and ſpeak to him.

Though in general of a ſtately demeanour, he was ſometimes known to unbend, and occaſionally took pleaſure in converſing with his courtiers on various ſubjects; but they were permitted to advance no opinion of their own, but merely to approve of what he ſaid. He frequently talked upon the ſubject of religion, and conſidered himſelf as well informed in that particular. He ſometimes endeavoured to explain to them different parts of the Koran, pointing out its beauties, and impreſſing on the minds of his auditors the moſt intolerant prejudices againſt Chriſtians.

The mixture of good and evil ſo incident to all human characters, was alſo to be found in Sidi Mahomet. Notwithſtanding what has been remarked of his avarice, his duplicity, and abſurd pretenſions to religion, there are ſome circumſtances which ſerve to leſſen our indignation, and theſe it is only conſiſtent with juſtice and candour to ſtate. It is generally allowed, that though he muſt neceſſarily ſuffer in a compariſon with the princes of free and civilized nations, yet when compared with his deſpotic predeceſſors, his character greatly riſes in the ſcale of humanity. He was ſeldom or never wontonly cruel. He was certainly ſometimes too haſty in pronouncing ſentence on criminals, for which he has been often known to expreſs the ſtrongeſt ſentiments of remorſe; and his deſire to prevent any ill effects from his paſſions has been already remarked.

In

In his adminiſtration of juſtice he generally acted very impartially, except indeed when his own intereſt was immediately concerned, and then every other feeling gave way. It muſt, however, be acknowledged, that though himſelf a moſt notorious violator of the laws, he ſo far reſpected them that he never would permit others to follow his example. Though ſo extremely avaricious, it has been already ſtated that in ſome ſevere inſtances of public diſtreſs, he generouſly diſpenſed his treaſures to adminiſter relief to the ſufferers; and the number of poor people who were daily fed at his palace, of which I was an eye-witneſs, plainly evinced that he was not deſtitute of charity. Europeans met with greater encouragement, and the wheels of commerce were leſs clogged, during the reign of Sidi Mahomet than at any preceding period.

Thus was this monarch a ſingular compound of liberality and intolerance, of avarice and benevolence, of cruelty and compaſſion. It is perhaps only a ſtate of deſpotiſm that we behold this confuſion of character. The legal reſtraints of civilized life, form themſelves into habits; and the eccentricities and caprices to which circumſtances, ſituation, the ſtate of the health, or perhaps the variations of the climate, diſpoſe the human mind, are no longer found to exiſt in European countries, or to exiſt in an inferior degree. Happy it is, when any reſtraints are impoſed upon us, to prevent us from doing evil. Man is a creature not formed for arbitrary power. So limited are his views, ſo variable his diſpoſition, ſo violent and

and tyrannical his paſſions, that the wiſeſt of men would certainly not wiſh for abſolute authority, and the beſt, if entruſted with it, would probably abuſe it.

The conduct of the emperor towards foreign courts has already been noticed. His means of extracting money from them by threatining a war, which perhaps in reality he dreaded, has been likewiſe ſtated. It will probably not be unſeaſonable in this place to introduce a few remarks on their conduct towards him.

The obſervation that firſt and moſt naturally preſents itſelf upon this occaſion is—that nothing but groſs neglect or inexcuſable ignorance could induce the European princes in general to remain in a kind of tributary ſtate to a prince, who had neither an army nor a fleet which deſerved the name, and a a people whoſe diſpoſition is leſs ſuited to enterprize than perhaps any other.

What had they to fear from him? His whole fleet conſiſted only of a few ſmall frigates andr owboats, ill managed and worſe manned, the whole of which might have been deſtroyed in one day by two or three well-appointed European frigates. The entrances of thoſe ports where he laid up his ſhipping, if we except Tangier and Larache, are, as I before obſerved, ſo continually choaking up with ſand, that in a ſhort time they will only admit fiſhing-boats, or the very ſmalleſt craft. The towns are none of them regularly fortified, except Mogodore, and that hardly produces half a dozen men who underſtand the leaſt of working the guns. And yet this contemptible power gives laws

laws to all the coaſts of Portugal and Spain, and may be ſaid in ſome meaſure to command the entrance of the Mediterranean!

It may be ſaid, he was too trifling a power to notice; if ſo, why laviſh immenſe preſents for the purpoſe of keeping him in temper? Thoſe who imagined they ſecured his friendſhip by theſe means were much miſtaken; on the contrary, they only added fuel to that flame of avarice which was not to be extinguiſhed, if he was one day preſented with a frigate, he aſked for two the next; and the more his requeſts were indulged, the more his inordinate deſires were increaſed.

It is well known to thoſe who have been converſant with the Moors, that to ſecure their friendſhip you muſt firſt aſſert your own ſuperiority, and then if you make them a trifling preſent, its value is trebled in their eſtimation. The ſame diſpoſition would have been found in Sidi Mahomet, as in the common Moor. So far from courting an alliance, it would rather have been good policy at once to quarrel with him; the loſs of a few towns and particularly Mogodore, to which he was much attached, from its being raiſed under his own auſpices, would ſoon have reduced him to good humour and ſubmiſſion.

The emperor's title is, "Emperor of Africa; "Emperor of Morocco; king of Fez, Suz, and "Gago; lord of Dara and Guinea; and great "Sharif of Mahomet."

The principal amuſement of the emperor was latterly obſerving his ſoldiers fire with muſquets at targets, and rewarding thoſe who were ſucceſsful with ſmall pieces of money. He alſo occa-

ſionally entertained himſelf with falcons; but in general he ſpent the greater part of his time with his women.

The emperor received foreigners, and tranſacted all public buſineſs, either in his carriage or on horſeback, in ſome of the open ſpaces within the palace. Formerly, indeed, on ſuch occaſions, it was ſometimes cuſtomary to admit ſtrangers into one of the rooms; and then he obliged them to conform to the cuſtom of the country, by pulling off their ſhoes when in his preſence: but ſome ſpirited Europeans a few years ago having refuſed to pay that homage, he ever afterwards gave them audience in one of his court-yards. The Spaniſh friars at Morocco only were an exception to this rule, for upon their informing him that they never pulled off their ſhoes to any power under God, he always permitted them to enter his room with them on.

Previous to a ſtranger, whether an European or Moor, obtaining an audience of his Mooriſh Majeſty, a preſent was always made to one of his miniſters, as an inducement to him to acquaint his ſovereign that a ſtranger ſolicited that honour. The firſt preſent, unleſs it was ſomething very handſome, did not always ſucceed; and it was frequently neceſſary to apply to two or three miniſters to procure a ſpeedy audience, or even to ſend in a preſent to one of the Sultanas, none of whom entertained any very uneaſy ſenſations about accepting the compliment. The latter was indeed the moſt certain mode of ſucceeding.

After having ſo far accompliſhed his wiſhes, the ſtranger was next liable to be detained a longer or a ſhorter time before the capricious monarch would

would fix on a day for receiving him. Even after this he would frequently send for him in a violent hurry to the palace, and when there keep him standing in one of the open courts several hours; he would then send an excuse for not admitting him on that day; and this agreeable process was in many instances repeated three or four times. The tardiness, insolence, and irregularity, of the court of Morocco, is indeed beyond conception; and those who have business there, ought to be possessed of all the philosophy and patience of a Stoic, if they would avoid the deprivation of their senses.

No person whatever, whether Moor or Christian, was admitted into the presence of the sovereign, but when accompanied with a handsome present, more or less valuable, in proportion to the favour to be requested. Even the emperor's own sons were not exempted from this custom, upon paying their first visit after a previous absence. The generosity of the suitor must not even stop here; for when the audience is over, the master of the ceremonies with his servants, and the porters of all the gates of the palace, which are rather numerous, have a claim for their perquisites, and are not to be got rid of till they obtain something. Indeed, as they receive no pay from their royal master, these perquisites were the only means they had of obtaining a subsistence*.

* For the satisfaction of those who may have occasion to visit the court of Morocco upon business, I have with difficulty obtained an account of the fees which are usually paid by European merchants to the emperor's attendants. Consuls and ambassadors of course pay more in proportion.

After having completed the buſineſs at court, the obtaining of the final diſpatches was commonly attended with the ſame difficulties as the obtaining of an audience. The emperor was not

Expences at Court.

To the emperor—{A more or leſs valuable preſent, according to the favour which is expected.

To the maſter of the ceremonies for public audience, who introduces ſtrangers to the emperor — } The ſame in proportion.

	Ounces.
To the man who attends the emperor at the Machoire	20
To — who cleans his muſkets - - -	20
To — who has the care of his horſes -	20
To — who makes tea for the emperor : -	10
To — who has the care of his lance - -	10
To — who has the care of his umbrella - -	5
To — who has the care of the emperor's ſaddles	10
To the emperor's coachman - - - -	5
To the man who has the care of the emperor's ſpurs -	5
To — who has the care of the emperor's tents -	10
To — who has the care of the emperor's ſlippers	5
To — who gives the emperor water to drink -	5
To — who takes care of the emperor's chair -	5
To — who takes the flies off the emperor's face	5
To — who takes care of the emperor's ſword -	5
To — who takes care of the emperor's watch -	5
To the porters of the Machoire, for ten gates -	40
To the emperor's gardners - - - -	10
To calling for each audience - - - -	10
Total -	205

An ounce, as I have before obſerved, is a ſilver coin of nearly the ſame value as five pence Engliſh.

only

only naturally very forgetful, but ſometimes, from political motives, intentionally ſo. He was very well aware that the longer ſtrangers were detained at Morocco, the more his miniſters would be enriched by them; and as the money came at laſt, though by a circuitous courſe, into his own pocket, he uſed frequently to forget that ſtrangers were waiting for their diſpatches. The miniſters, on the other hand, unleſs ſtimulated by ſubſtantial preſents, were generally extremely dilatory in reminding him of them; and there have been many inſtances of foreigners being detained at Morocco five or ſix weeks, entirely owing to this circumſtance.

With reſpect to the court of Morocco, it latterly hardly deſerved that appellation. When the emperor was young, his faculties clear, and his abilities in their prime, he entruſted to his miniſters a conſiderable ſhare of the public buſineſs; but within the few laſt years of his life, when his ſtrength of body as well as of mind were worn out by hard ſervices and old age, either from ſuſpicion or dotage, he took the reins of government entirely into his own hands. The miniſters and ſecretaries not daring to notice the miſtakes of the ſovereign, were obliged to write out letters and ſend orders, which were contradicted almoſt every hour, and which occaſioned the utmoſt confuſion. The court of Morocco, indeed, under the moſt advantageous circumſtances, was always notorious for its irregularity and contradiction; but a ſhort time previous to the emperor's death, the government could ſcarcely be ſaid to exiſt at all.

As an account of the officers employed about the court of the emperor has never been particularly detailed to the public, a ſhort ſtatement of them will probably not be unintereſting: I ſhall therefore, in as few words as poſſible, point out their reſpective employments.

The emperor's court conſiſted of,

1. A prime miniſter, named the Effendi, or friend; who was the reſponſible man, and during that period when the government was carried on in a more regular manner, all letters and orders were ſigned by him before they were diſpatched.

2. A principal ſecretary to the treaſury, united with the office of Effendi; who had the diſburſement at large of the emperor's payments, with ſix Mooriſh and ſeven Jewiſh under-ſecretaries.

3. A maſter of the horſe, with one hundred and twenty aſſiſtants.

4. A grand chamberlain, a place commonly united with that of prime miniſter, with ſeventeen aſſiſtants; nine of whom were ſons of Spaniſh renegadoes, three ſons of negroes, and the others Moors.

5. A grand falconer, which is an hereditary place, and perhaps the only one in the country, with twenty aſſiſtants.

6. A keeper of the great ſeal.

7. Two grand ſtewards, with eight aſſiſtants.

8. Five inſpectors general of all the emperor's affairs, the principal of whom was the Effendi.

9. Three maſters of ceremonies for public audiences, with forty aſſiſtants.

10. An

10. An interpreter general for the German, Dutch, Engliſh, French, Spaniſh, and Latin languages; this man was a German renegado.

11. A ſecretary for the Spaniſh and Italian languages, who was a Genoeſe.

12. Two grand keepers of the jewels and plate.

13. A grand maſter of the baths.

14. Two grand keepers of the arſenal.

15. Two keepers of the emperor's goods and warehouſes.

16. Three inſpectors of moſques, &c.

17. Five keepers of the proviſions.

18. Two keepers of the library.

19. Two aſtrologers.

20. Four maſters of the carriages with two aſſiſtants.

21. Twelve ſons of renegadoes, who have never had beards, employed in drawing the ſmall carriages.

22. Three principal aſſiſtants for prayers, with ſeventeen deputies, ſons of the great people of the empire.

23. Three bearers of the umbrella, with nine aſſiſtants.

24. One bearer of the ſabre.

25. Two bearers of the baſon.

26. Two bearers of the lance.

27. One bearer of the watch.

28. Five bearers of the emperor's own firelocks, who are all Alcaides, with fifteen inferior aſſiſtants.

29. A bearer of the colours and ſtandard.

30. A phyſician and a ſurgeon, with ſeveral tradeſmen, too numerous to mention.

Upon taking a retrospective view of the employments under the emperor of Morocco, we shall not find that they differ so much from those of other states, as might have been imagined, from the ignorance of the European customs observable in this people in other respects. The places of Effendi and principal secretary to the treasury being united in one person, bears considerable analogy to the union of the office of prime minister with those of chancellor of the exchequer and first lord of the treasury. The appointments of secretary of state, master of the horse, grand chamberlain, keeper of the great seal, and grand falconer, are all places which are well known in European courts; and many others have nearly the same correspondence.

The principal difference between the court of Morocco and those of Europe is, that the possessors of these appointments in European courts enjoy very lucrative incomes from their respective states, while those of Morocco receive none at all from the court. They depend solely on the perquisites which are paid them by those who have business to transact with the court. Even this, however, sometimes forms a very inconsiderable income, though always subject to defalcation from the rapacious hand of their sovereign, who seizes upon every thing with which he comes in contact.

The Effendi to the emperor had a degree of address, and an elegance of manners which would have done honour to an European courtier. He received a stranger with a pleasing smile and a respectful bow; shook him warmly by the hand, enquired

enquired after his health, invited him to his houſe, and offered him his ſervices. As he was rich, he was always extremely timid in the preſence of the emperor, notwithſtanding he annually made him a large preſent to keep him in temper. Some of the princes, and many others, followed his example in this reſpect, judiciouſly preferring the enjoyment of a little with a certainty, to the running a riſk of the whole.

The emperor of late had no regular court days, but fixed upon them as inclination or convenience dictated. On thoſe days all the princes who were at Morocco, and every perſon in the immediate ſervice of the emperor, were obliged to attend at the Machoire, an open part of the palace ſo named, where they, with the ſoldiers, were arranged in the form of a creſcent; the miniſters and ſtrangers in front, and the ſovereign, either on horſeback or in his carriage, in the centre. Upon theſe occaſions the public buſineſs in general was tranſacted, foreigners were received, grievances were ſtated, complaints heard (every perſon being at liberty to apply to the emperor for redreſs) and malefactors were puniſhed in the preſence of the ſovereign, and the whole court.

The revenues of the emperor of Morocco conſiſt of a tenth on every article of conſumption, being the natural production of the country, as allowed him by the Koran; an annual tax upon the Jews; his cuſtom-houſe and exciſe duties; and the tributes which he exacts from his ſubjects, foreign ſtates, and European merchants, in the form of preſents. From the laſt articles he derives the moſt conſiderable part of his income.

The want of ſyſtem, and the caprice of Sidi Mahomet, was ſuch that it was utterly impoſſible to ſay what was the annual amount of all theſe branches of revenue. The duties were frequently changed three or four times in the courſe of a year, and the tributes were ſubject to an equal degree of uncertainty. After all it has been a matter of great doubt and ſpeculation whether Sidi Mahomet was wealthy. From the greater encouragement to commerce during his reign, the trifling expence of his court, every perſon engaged about it, receiving little or no pay from the emperor, the uncommonly ſevere exactions he enforced, and the numerous voluntary preſents he received, the natural concluſion was, that he muſt have been very rich. On the other hand, however, his expences at the ſieges of Melilla and Mazagan are known to have been very conſiderable; and theſe, united to the valuable preſents he annually tranſmitted to the grand Seignior, and to the Sharifs* of Mecca, are to be placed in the oppoſite ſcale; and when this is done, it will perhaps appear that his wealth was far from conſiderable.

The land forces of the emperor of Morocco, conſiſt principally of black troops, the deſcendants of thoſe Negroes which Muley Iſhmael imported from Guinea, and ſome few white, amounting altogether to an army of about thirty-ſix thouſand men upon the eſtabliſhment, two thirds of which are cavalry. This eſtabliſhment, however, upon occaſion admits of a conſiderable increaſe, as every man is ſuppoſed to be a ſoldier,

* See page 115.

and

and when called upon, is obliged to act in that capacity. About six thousand of the standing forces form the emperor's body guard, and are always kept near his person; the remainder are quartered in the different towns of the empire, and are under the charge of the bashaws of the provinces. They are all clothed by the emperor, and receive a trifling pay; but their chief dependance is on plunder, which they have frequent opportunities of acquiring.

The soldiers have no distinction in dress from the other Moors, and are only marked by their accoutrements, which consist of a sabre, a very long musquet, a small red leather box to hold their balls, which is fixed in front by means of a belt, and a powder-horn slung over their shoulders.

The army is under the direction of a commander in chief, four principal Bashaws, and Alcaides who command distinct divisions. With respect to the Alcaides it is proper to remark, that there are three descriptions of persons who bear this appellation: but those to whom I at present allude are military officers, who command soldiers from a thousand to five hundred, twenty-five, or even four men in a division.

The black troops which I have been describing are naturally of a very fiery disposition, capable of enduring great fatigue, hunger, thirst, and every difficulty to which a military life is exposed. They appear well calculated for skirmishing parties, or for the purpose of harrassing an enemy; but were they obliged to undergo a regular attack, from their total want of discipline, they would soon be routed. In all their manœuvres,

œuvres, they have no notion whatever of order and regularity, but have altogether more the appearance of a rabble than of an army.

Though these troops are supposed to be the strongest support of despotism, yet from their avarice and love of variety, they frequently prove the most dangerous enemies to their monarchs; they are often known to excite sedition and rebellion; and their insolence has sometimes proceeded to such excesses, as nearly to overturn the government. Their conduct is governed only by their passions. Those who pay them best, and treat them with the greatest attention, they will always be the most ready to support. This circumstance, independent of every other, makes it the interest of the monarch to keep his subjects in as complete a state of poverty as possible. The Moors are, indeed, remarkable for insincerity in their attachments, and for their love of variety; a military force, in this kingdom especially, is therefore the only means which a despotic monarch can employ for securing himself in the possession of the throne. Ignorant of every principle of rational liberty, whatever contests this devoted people may engage in with their tyrants, are merely contests for the succession; and the sole object for which they spend their lives and their property, is to exchange one merciless despot for another.

The emperor's navy consists of about fifteen small frigates, a few xebecks, and between twenty and thirty row-gallies. The whole is commanded by one admiral; but as these vessels are principally used for the purposes of piracy, they seldom unite

unite in a fleet. The number of ſeaman in the ſervice, are computed at ſix thouſand.

I have already noted the bad ſtate of the ports of Morocco, and the probability of their becoming ſtill worſe; it is therefore evident, that very little is to be apprehended from the emperor as a naval power; and indeed I am apt to believe, that though a conſiderable part of his dominions is apparently maritime, he will in the courſe of ſome years be deſtitute both of fleets and harbours.

When deſcribing the emperor's character, I obſerved, that there cannot exiſt a more abſolute government than that of Morocco; the lives and properties of the ſubjects depending entirely on the will or caprice of the monarch. The forms of order and juſtice are, however, ſtill preſerved, though but very little of the ſubſtance remains.

An officer is appointed by the emperor for the government of every province, who, as I have already ſtated, is named a Baſhaw; he is generally a Moor of ſome diſtinction, and frequently one of the emperor's ſons. This officer, who is appointed or removed at the will of the ſovereign, has almoſt an unlimited power throughout the province which he commands; he can inflict every puniſhment but death; can levy taxes, impoſe fines, and in ſhort can plunder any individual he pleaſes; and indeed, if the reader will not ſmile at the abuſe of words, the plundering of the public and of individuals may be conſidered as a part of his office. When by every ſpecies of rapacity he has amaſſed a large property, then it becomes the buſineſs of the emperor to divert this treaſure into his own coffers. Some frivolous

plea

plea is therefore invented for the impriſoning of the baſhaw, which is immediately put into execution. The emperor then ſeizes upon all his property, and afterwards reinſtates him in his government, in order that the ſame game may be played over again. So perfectly acquainted with mankind in every ſtate and ſituation, was our inimitable Shakeſpeare:

"*Roſencrantz.* Take you me for a ſpunge, my "lord?

"*Hamlet.* Aye, Sir; that ſoaks up the king's "countenance, his rewards, his authorities. But "ſuch officers do the king beſt ſervice in the end; "he keeps them, like an ape, in the corner of his "jaw; firſt mouthed, to be at laſt ſwallowed. "When he needs what you have gleaned, it is but "ſqueezing you, and ſpunge, you ſhall be dry "again."

Subordinate to the baſhaw, the emperor appoints governors to each town, named Alcaides, and officers with a ſimilar authority in every Douhar or encampment, who are called Shaiks; theſe officers have the ſame power inveſted in them over their ſeveral diſtricts as the baſhaws have in their provinces. But in other reſpects their ſituation is worſe, as they are not only ſubject to the tyranny of the emperor, but alſo of the baſhaw.

The Alcaide, or governor, is inveſted with both the military and civil authority in the town where he reſides. As a military officer, he commands a number of ſoldiers, whom he employs for the public defence and tranquility, and alſo for enforcing the payment of taxes, for the puniſhing of delinquents, and to convey his orders and meſ-

ſages,

ſages to court, or into the country. As a civil officer, he has the entire cognizance of all criminal matters, for which he di cretionally inflicts any puniſhment ſhort of death.

If we only reflect on the dangerous extent of this almoſt unlimited power, it is eaſy to anticipate the abuſes of it in a country where ſo little attention is paid to juſtice or honour. For the moſt trifling offences the Alcaide condemns the delinquent not only to be baſtinadoed very ſeverely, and impriſoned, but alſo to pay him a ſum of money, or preſent him with ſome other article equal in value, which probably the priſoner has been half his life in acquiring. It frequently happens, indeed, that falſe accuſations are invented purpoſely againſt individuals to plunder them of their property. This is not the only inconvenience ariſing from an abuſe of power;—for let a perſon commit the moſt notorious crime, if he can carry up a preſent to the governor of greater value than what was preſented by his accuſer, he is not only forgiven, but if he has the leaſt ingenuity, he will find very little difficulty in throwing the whole of the crime upon his antagoniſt. Indeed, in this country, juſtice, or rather judgment, is moſt eaſily procured by purchaſing it.

Under the Alcaide is an officer named Ell-hackum, or deputy governor, whoſe office bears ſome analogy to our principal bailiff or conſtable.

Beſides theſe officers, there is in every town a Cadi, who is both a civil judge and the chief prieſt; for it is well known that the civil and religious inſtitutions are united in the Koran. When any diſpute happens between individuals, reſpecting

ing matters of right or property, debts, inſults, &c. the perſon who ſuppoſes himſelf injured may apply for redreſs to the Cadi, who is to determine the matter agreeably to the principles of the Koran. In the abſence of the Cadi, any of the Talbs, who are common prieſts, are equally authoriſed to act for him. If the parties chuſe to employ lawyers, the pleadings muſt be carried on in writing, otherwiſe they plead orally their own cauſes. Upon theſe occaſions the Cadi or Talbs cannot openly receive any payment, but it is well known that they are too frequently influenced by private preſents.

The chief of the Cadis is the Mufti, who is alſo the ſupreme head of the church.

When any party in a ſuit conceives that he has reaſon to complain of the juriſdiction of theſe officers, he has a right to appeal to the emperor, who gives public audiences for the purpoſe of adminiſtering juſtice. This cuſtom would be a great alleviation to the evils of deſpotiſm, were the emperor always to adminiſter juſtice impartially; but valuable preſents have ſometimes too powerful an influence even over the ſovereign himſelf. On this account, as well as on that of the great diſtance of many of the provinces from the ſeat of government, the people ſeldom embrace this laſt reſource in applying for juſtice.

The mode of puniſhing criminals in this country depends entirely upon the will of the ſovereign. Triſling offences are uſually puniſhed by impriſonment and the baſtinado, which is inflicting a certain number of ſtripes on the back and legs by leather ſtraps, and which is ſometimes executed with great

great ſeverity. For crimes of a more ſerious nature, in ſome caſes the hands are cut off, particularly for ſtealing, in others a leg and a hand. When I was at Morocco four men who had committed murder had both their hands and legs cut off, and were afterwards ſhot. Other criminals are run through with ſwords, knocked down with clubs, or are beheaded. Another mode of puniſhment is toſſing, which is ſo contrived that the victim falls immediately upon his head.—There were ſeveral perſons about Sidi Mahomet, who from practice had acquired an habit of throwing perſons up, ſo as at pleaſure either to break the head, diſlocate the neck, fracture an arm, leg, or both, or to let them fall without receiving any material injury. When I was at Morocco a man received the latter puniſhment in the morning, and in the afternoon the emperor made him a handſome preſent as a recompence for what he had ſuffered.

To ſum up all in a few words, there is no mode of cruelty known which has not been practiſed at Morocco. I am well aware that in the preſent uncivilized ſtate of the people, ſevere and exemplary puniſhments may be neceſſary to keep them in any degree of ſubjection; but it muſt be at leaſt allowed that ſuch ſeverities ſhould never be inflicted but when there is a full proof of guilt. The contrary of this I am afraid is too often the caſe at Morocco. The accuſed is ſeldom permitted to make his defence, but is ſent out of the world very frequently without knowing for what he ſuffers.

Theſe

These punishments were always inflicted in the presence of the emperor. The former monarchs of this country were their own executioners, and Sidi Mahomet acted in the same capacity when prince; but upon his accession to the throne he resigned this respectable office to his Negro soldiers. I never was present at any of these executions, but was informed that legs and arms are taken off by a common knife and saw, and that the stump is afterwards dipped in boiling pitch, which is the only mode of stopping the hæmorrhage with which they are acquinted.

To evince in what a cool light all these things are considered by the Moors, one of the emperor's sons had undertaken to put a memorial from me into his father's hands, praying to be sent home. Upon my calling upon him to ask if he had complied with my request, he informed me that when he last saw his father an opportunity had not offered, as he was then very *busy in putting some persons to death.*

CHAP.

CHAP. X.

Arrival of MULEY ABSULEM *at* MOROCCO—*his pompous Entry.—Adventures of some Engliſh Captives.—Account of wild Arabs.—Interview with the Prince.—Flattering Expectations—diſappointed.—Unworthy conduct of the Prince—his departure for* MECCA.—*Diſagreeable Embarraſſments.—Efforts of the Author to procure Leave to return.*

ABOUT ten days after my interview with the emperor, Muley Abſulem arrived from Tarudant, in his way to Mecca. As this prince was ſo diſtinguiſhed a favourite with the emperor, his public entrance into Morocco was conducted in a much more magnificent ſtile than any other part of the royal family would perhaps have ventured upon. As ſoon as intelligence arrived that the prince was approaching the city, two of his brothers, Muley Slemma and Muley Ouſſine, who happened to be at Morocco at the time, the Baſhaw, and all the principal perſons in the city, received orders to proceed on horſeback to meet him, which they did in great form, and found him encamped at the diſtance of about four miles. As ſoon as he had dined, the cavalcade commenced, conſiſting firſt, of all the prince's Alcaides, about twelve in number, in front, flanked on each ſide by one ſtandard-bearer, who carried each a red flag, and one lance-bearer, carrying a lance of an uncommon length. Behind them was Muley Abſulem in the centre; on the right of him Muley Slemma, and on the left Muley Ouſſine. The next in order was

was the Baſhaw, with the principal perſons of the city; and the rear was brought up by a troop of one hundred cavalry, all abreaſt, partly Negroes and partly Moors, who had the butt end of their muſkets reſting on their ſaddles, with the muzzles pointed perpendicularly. In this manner the prince advanced till he approached the walls of the town, where he received orders to halt till the emperor came to him; an honour which had never been paid by Sidi Mahomet to any perſon before. The emperor ſhortly after advanced on horſeback, with his ſuite, conſiſting of about fifty ſoldiers. Upon his approach Muley Abſulem diſmounted and kiſſed the earth; upon which the emperor commanded him to riſe, and approach cloſe to his perſon. He then bleſſed him, laying his hand on the prince's head, and afterwards embraced him with all the affection of a fond father. Having made many enquiries concerning his ſon's health, the emperor took his leave, and each retired to their reſpective places of reſidence. As ſoon as the prince had got within the walls of his garden, his troops fired three vollies of muſquetry in an irregular manner, as is cuſtomary on theſe occaſions, and there the ceremony concluded.

It may eaſily be imagined, that I loſt no time in waiting on his highneſs, and I received from him as flattering a reception as I could poſſibly wiſh. The prince informed me that he had continued recovering his ſight gradually, and that he found himſelf in every other reſpect in good health. I took this opportunity of repreſenting to him how diſagreeably I was ſituated with reſpect to the emperor

emperor, and truſted that he would now clear up every doubt that might have ariſen on my account; and with this requeſt he promiſed to comply. On paying my ſecond viſit, the prince informed me that he had obtained the emperor's permiſſion to have again recourſe to his medicines, and that he was certain he ſhould have influence ſufficient with his father to perſuade him to give me up the Engliſh captives, as a compliment for my ſervices.

The prince had brought along with him to Morocco the Engliſh captain, the only Engliſhman that had been left in ſlavery, the black having died ſome time before. My reader will eaſily conceive the pleaſure I felt at ſeeing my unfortunate countryman, who had been left alone in the hands of ſavages, now out of immediate ſlavery, and with the chearful proſpect, according to the promiſes of the prince, of being immediately ſent home to his friends and country. My ſenſations indeed on the occaſion may be much more eaſily felt than deſcribed. But if this circumſtance had ſuch an effect upon me, what muſt it have had upon this unfortunate officer, who for ſome months paſt had been ſeparated from his people, one of whom was a near relation, and without knowing whether they were dead or alive; who with the evils of ſlavery had experienced that of a ſevere fever, without having any perſon to conſole him, or afford him that aſſiſtance which is ſo neceſſary upon ſuch occaſions? To be redeemed under ſuch circumſtances from his inhoſpitable ſituation, to recover from his illneſs, and to meet with all his companions at Morocco, well taken care

care of by the emperor, was a change which he had given up all expectation of ever beholding.

The captain was a well-informed young man, and an agreeable companion. He had been brought up, as I before intimated, to the profeſſion of medicine and ſurgery, in both of which he had received a good education. His firſt eſſay in the world was as ſurgeon to a Guinea-man; after having made ſeveral voyages in this capacity, however, finding it a diſadvantageous employment, he obtained the command of a ſmall veſſel in the ſame trade, and this was his firſt voyage as commander.

Contrary to his inclination he was ordered by his owners to ſail between the canaries and the coaſt of Africa, which is at all times conſidered as a dangerous navigation. As he approached towards the ſpot where his misfortune happened, which is inhabited by wild Arabs, he got into a ſtrong current, which drives directly towards the ſhore, and a perfect calm ſucceeding, the veſſel unavoidably ran aground. The crew immediately took to their boat, carried off all the money on board, which was about five hundred dollars, with a good ſhare of proviſions and water, and got ſafe to ſhore.

The part of the country were they were wrecked conſiſted of deep and heavy ſands. As upon their firſt landing they ſaw nothing to moleſt them, it was their intention to proceed on foot, along the coaſt to the northward, till they could reach Santa Cruz or Mogodore, where they could make their ſituation known. For this purpoſe they

they ſet off with their money, proviſions and water, and met with no diſturbance till the end of two days. They then obſerved a party of wild Arabs, armed with large clubs and knives, and rapidly advancing towards them: their firſt object was to bury their money in the ſands. Overpowered by numbers, they ſaw no chance of making a ſucceſsful defence, and therefore every moment expected inſtantaneous death. The ſavages, however, had a different object in view. They knew very well that what property the unfortunate people had about them was ſufficiently ſecure, without being under the neceſſity of deſtroying their lives in order to obtain it, and they were not ignorant of the value of their perſons when offered for ſale; their ultimate object therefore was, to bring them to market as ſlaves.

As each of their conquerors conceived himſelf equally intereſted in the capture, they were ſome time before they could agree among themſelves how they ſhould diſpoſe of their priſoners; in the mean time ſome of the people were knocked down, others had their pockets cut out, and the buttons torn from off their coats. They were at laſt ſeized on by different perſons, and carried away to different places of reſidence.

As I had an oportunity of ſeeing ſome of theſe ſavages at Morocco, and as they appeared to be in ſome reſpects different from thoſe Arabs whom I had met with in my travels, I ſhall beg leave to deſcribe them. Contrary to the cuſtom of the Moors, they wear the hair long, which is a dark black, and ſtarting from their heads like porcupine's quills. Their complexions are off a very

dark brown, their noſes very pointed, their eyes dark and ſtaring, their beards long, and their features altogether ſuggeſt the idea of lunacy or raving madneſs. In their perſons they are very ſtrong and muſcular; and many of them go quite naked; others wear only a ſmall garment round their waiſts.—But to return to my narrative.

The Engliſh ſailors were put into miſerable huts or tents, where for ſeveral days they could procure no ſuſtenance, but juniper-berries, brakiſh water, and now and then a ſmall quantity of milk.

From theſe people they were ſoon diſpoſed of to others, who put them into the immediate employments of ſlavery; theſe employments were the carrying of water in ſkins, and performing various other kinds of drudgery, which was at all times accompanied with ſtripes.

After continuing in this ſtate between two and three months, they contrived to get a letter conveyed to the Engliſh vice conſul at Mogodore, expreſſive of their ſituation, who forwarded it to the conſul general at Tangier, and at the ſame time wrote to Muley Abſulem upon the ſubject. This prince, who commanded the province adjoining to that where Captain Irving and his people were detained, at the expiration of eight months from the time this accident happened, obtained the emperor's permiſſion to redeem them out of ſlavery, with orders to ſend them up to Morocco, where his Mooriſh majeſty thought proper to keep them, till they were expreſsly ſent for by our ſovereign; or, in other words, till he received an handſome preſent.

About

About four days after the prince's arrival, the flattering assurances which he had at first given me respecting these unfortunate persons were apparently confirmed, by his informing me, that he had succeeded to his wishes with the emperor, in what he had promised relative to the English captives; that in two or three days he was to set off for Fez, in his way to Mecca, and that he was to take us all with him as far as Sallee, whence a party was to be dispatched to conduct us to Tangier.

Such agreeable intelligence, and from such authority, afforded me the most pleasing hopes that my journey would yet end to my satisfaction. I eagerly flew to the captain to acquaint him with it; but he seemed too much accustomed to disappointments, to entertain any very sanguine expectations from my information. I think, however, his spirits appeared somewhat revived upon the occasion.

The day before the prince's departure I was desired to state the number of mules which would be necessary to convey my baggage; at the same time I was told, that in two days we were all to set off. To my very great surprize, however, on the same evening, I was for the first time refused permission to see the prince; an excuse being made that he was then busy, and therefore wished me to call in the morning. At the same time I saw every preparation making for the journey, and was positively told that the prince was to depart from Morocco the very next day.

As I could not help feeling uneasy and alarmed at this circumstance, I repaired early in the morn-

ing to the prince's habitation, to know the truth of what I had heard the day before; little enquiry, however, was neceſſary, ſince the firſt object that preſented itſelf was the baggage mules ready loaded; and, in addition to this circumſtance, I was informed, that the prince was to ſet off in an hour's time.

It was in vain that I ſent in repeated meſſages to the prince, requeſting that he would permit me to ſee him. The only anſwer I could obtain was, that he was then engaged, and that I muſt wait a little. Wearied out at length by the urgency of my ſolicitations, a particular friend of his highneſs came out and told me, that the prince had ſent me ten hard dollars, with order to leave the garden immediately, as no perſon but the emperor could ſend me home.

Enraged at this unworthy treatment, I deſired the Moor to acquaint the prince, that it was not money I wanted; I wiſhed him only to fulfil his engagement, and that till I had ſome proſpect of that being accompliſhed, I would not ſtir from the garden, unleſs compelled by force. The reſult of this meſſage was, that the ſame man returned with two dollars more, and ſaid that the prince had done all he could for me. If I choſe to go to one of the emperors ſecretaries, whoſe name he mentioned, he would give me the emperor's letter of diſpatch, and then I might proceed home in what manner I pleaſed, but that the prince had no further buſineſs with me. Finding that meſſages were fruitleſs, I determined to watch the oportunity of the prince's coming out of his houſe, and as ſoon as he had mounted his horſe

horſe, I placed myſelf directly before him. In this laſt reſource, however, I found myſelf equally unſucceſsful as before, and experienced the laſt extreme of rudeneſs and ingratitude; for before my interpreter could pronounce a ſingle ſentence, the prince puſhed on, and rode haſtily by me, leaving me in as diſagreeable a ſituation as can well be conceived.

To whatever point I directed my view, there appeared nothing comfortable in the proſpect. I had come purpoſely into the country to attend the prince, with his moſt poſitive aſſurances that I ſhould be ſent back again, when he had no further occaſion for my ſervices. How great then muſt be my mortification to find myſelf in a worſe ſituation than the crane in the fable? ſince inſtead of obtaining from him this negative favour, in return for all the fatigues and inconveniences which I had experienced on his account, I found myſelf deſerted entirely, and left in the charge of a haughty and perfidious emperor! Doubt after doubt took poſſeſſion of my mind; and this, joined with the reflection of having ſo completely diſappointed the hopes of the unfortunate ſeamen, as well as the favourable accounts I had written to the conſul on the prince's recovery, preſſed ſo forcibly on my feelings, that for the ſpace of two or three hours I was in a ſtate little better than that of inſanity.

As ſoon as I found myſelf in ſome degree recovered, I went to the perſon to whom I was directed for my letter of diſpatch, and was informed that he had ſet off early that morning for Fez; and had the further ſatisfaction of diſcovering that the prince had availed himſelf of this excuſe,

in order to avoid my importunity. As no ſtranger who is ſent for by the emperor can ſtir from the court till he gets his diſpatches, I now conſidered myſelf in every reſpect a priſoner. Diſappointed in every hope of emancipation, I returned home, and immediately diſpatched expreſſes to the conſuls at Tangier and Mogodore, informing them of my ſituation, and earneſtly requeſting their immediate interference. In the mean time I omitted no other means which occurred to procure my diſpatches, but all without ſucceſs. The moſt probable ſtep which I could deviſe, or at leaſt which I could carry into effect, was to convey to the emperor's hands the following memorial, by means of one of his ſons.

To his Imperial Majeſty of Morocco.

Moſt auguſt ſovereign,

With all the reſpect and ſubmiſſion due to your majeſty's exalted ſtation, I take the liberty of informing your majeſty, that I had particular orders from the governor of Gibraltar, under whoſe command I have the honour to ſerve, to return immediately to my duty, upon my ſervices being no longer neceſſary to your majeſty's ſon, the prince Muley Abſulem. That now being the caſe, I only wait to know whether I am to have the honour of conveying your majeſty's commands to Tangier, either for your majeſty's ſon Muley Haſem, or for the Britiſh conſul-general.

I have the honour to be, moſt reſpectfully,
Your majeſty's moſt humble
and devoted ſervant,
W. Lempriere.

I got

I got the above letter tranſlated into Arabic, worded in the uſual compliments of the country, and having incloſed it in a ſilk handkerchief, the mode in which all letters are preſented to royal perſonages in Barbary, and carried to Muley Omar, whom I had ſeen at Tarudant, with a preſent of Iriſh linen, in value about ſix dollars, wrapped up alſo in a ſilk handkerchief; and requeſted him to deliver it into his father's hands the firſt opportunity. The prince firſt received the preſent, and then told me, that as we were old friends, I needed not have troubled myſelf with bringing one; but that I might be aſſured he would ſettle the buſineſs to my entire ſatisfaction in a very ſhort time. The reſult of this application was, a promiſe from the emperor of being ſent home immediately; but this was attended with the ſame inſincerity which I had uſually experienced.

My next effort was, by making preſents to the principal miniſters to bribe them over to my intereſt, as my delay might probably ariſe as much from the emperors want of memory as from any other cauſe; for his faculties were then ſo much impaired, that he was not able to recollect circumſtances from one hour to another. I was in hopes that by means of his miniſters he would be continually reminded of me; but, either becauſe my preſents were not ſufficiently large, or becauſe theſe rapacious miniſters were in hopes I would repeat them, I effected nothing by this plan.

CHAP. XI.

Departure of Captain IRVING.—*Inſolence of the Populace to Chriſtians.*—*Manners and Character of the Moors.*—*Education of the Princes.*—*Perſons and Dreſs of the Moors.*—*Houſes and Furniture.*—*Ceremonies.*—*Couriers.*—*Anecdotes illuſtrative of Mooriſh Cuſtoms.*—*Topics of Converſation at* MOROCCO.—*Horſemanſhip.*—*Muſic and Poetry.*—*Religion.*—*Moſques.*—*Slaves.*—*Marriages.*—*Funerals.*—*Renegadoes.*—*Caravans to* MECCA *and* GUINEA.

IN a fortnight after the prince's departure all the Engliſh captives were ordered to Mogodore, to remain under the care of a gentleman of that place, till our court ſhould think proper to ſend for them. Deprived by this circumſtance of the ſociety of the captain, whoſe good ſenſe and agreeable converſation leſſened in a great degree the uneaſineſs I experienced from the irkſomeneſs of my ſituation, I muſt confeſs my ſpirits did not receive much benefit from the change. My only reſource at preſent for ſociety was the French officer whom I formerly mentioned.

Limited as our ſociety was to that of each other, there exiſted a further impediment to amuſement; for we could not leave the jewdry without being ſaluted with repeated ſhowers of ſtones, opprobrious names, and every inſult that bigotry and brutality could deviſe. The ignorant of every nation are intolerant; and there can ſcarcely exiſt a more deſperate or ſavage deſcription of people than the Lazzaroni of Morocco: they are a mixed race,

race, consisting of the basest of the citizens, with a number of ferocious mountaineers and wild Arabs, who have wandered thither in hopes of acquiring a subsistence either by labour or by theft.

The description indeed of a mingled race will still more extensively apply even to the more civilized inhabitants of this country. In the towns particularly, the descendants of the different tribes from which they are sprung may still be traced, viz. those of the native Moors, of their Turkish conquerors, and of the negroes who have been introduced in the manner already related.

The complexion of the two first is a sallow white, and from this circumstance, and from their intermarrying with each other, it is not possible always to determine the origin of each individual; I shall therefore class them both under the general appellation of Moors. But the negroes, though they form a large proportion of the emperor's subjects, are now by no means so numerous as in the reign of Muley Ishmael, who first introduced them into the country. They are better formed than the Moors, and as they are more lively, daring, and active, they are intrusted with an important share in the executive part of government. They constitute in fact the most considerable part of the emperor's army, and are generally appointed to the command of provinces and towns. This circumstance naturally creates a jealousy between them and the Moors, the latter considering the negroes as usurpers of a power which they have no right to assume.

The negroes are blood-thirſty, capricious, and revengeful. As ſoldiers they manifeſt ſufficient ardour when commanded by popular officers; but their attachment depends on the generoſity of their chief, and the energy, ſeverity, and cruelty of his diſpoſition: if he ſlackens in any of theſe particulars, they either deſert him, or deliver him up to his enemy.

Beſides the negroes which form the emperor's army, there are a great many others in the country, who either are or have been ſlaves to private Moors: every Moor of conſequence, indeed, has his proportion of them in his ſervice. To the diſgrace of Europe, the Moors treat their ſlaves with humanity, employing them in looking after their gardens, and in the domeſtic duties of their houſes. They allow them to marry among themſelves, and after a certain number of years ſpontaneouſly preſent them with the invaluable boon of liberty. They ſoon are initiated in the Mahometan perſuaſion, though they ſometimes intermix with it a few of their original ſuperſtitious cuſtoms. In every other reſpect they copy the dreſs and manners of the Moors; of which I ſhall endeavour to give the reader ſome general idea.

To think juſtly and with candour of the Mooriſh character we muſt take into our conſideration the natural effects of a total want of education, a moſt rigidly arbitrary government, and a climate calculated, as far as climate has influence, to ſtimulate and excite the vicious paſſions, as well as by its debilitating and relaxing influence to weaken and depreſs the nobler energies of the mind.

To

To these we may add the disadvantages arising from the want of a free intercourse with other nations, and the influence of an absurd and uncharitable religion.

In such a state of things the traveller is not to be surprised if he finds most of the vices of savage nations grafted upon those of luxury and indolence; if he observes superstition, avarice, and lust the leading features of character, with their natural concomitants, deceit and jealousy; he is not to be surprized if he finds but little of the amiable attachments and propensities, little of friendship or social union with each other, since the nature of the government, and the habits of his private life, are calculated to inspire each man with a distrust and suspicion of his neighbour.

I will not assert, however, that this character will universally apply.—However the customs and government of a nation may militate against virtue and excellence, there are always splendid exceptions to the prevalent vices of every society. There are certainly among the Moors many whose private virtues would do honour to any civilized nation; but I am sorry to add, that those characters are not numerous. Groaning under the severest oppressions of despotism, they lose all spirit for industry and improvements, and suffer indolence and ignorance to reign without controul. Sensible of the uncertainty of enjoying the fruits of labour and ingenuity, the great majority of the people remain content with the bare necessaries of life, or when in power endeavour to enrich themselves by the same means which had before kept them in a state of poverty.

Arts

Arts and ſciences ſeem to be almoſt unknown here, or, if at all cultivated it is only by the Jews, who indeed are the only induſtrious and ingenious people in the country. The Moors in general may be conſidered as exiſting in the paſtoral ſtate, following only a few mechanical trades and leaving every thing that requires invention to the Jews, who have likewiſe the principal management of their commercial and pecuniary matters; and even thoſe few of the Moors who are merchants are obliged to have Jew agents for the purpoſe of tranſacting their buſineſs.

Fearful of having it diſcovered that they are rich, ſooner than part with money, which, under ſuch circumſtances, is of little or no uſe to them, they deprive themſelves of the luxuries and even comforts of life; they hoard up and conceal their treaſures, though ſeldom ſo artfully but they are at length detected, and conſequently plundered by the baſhaw, the prince, or the emperor. To conceal more effectually their riches, they are obliged to have recourſe to every form of diſſimulation and deceit; and being exerciſed in theſe qualities during the early part of life, at a more advanced period they become an eſtabliſhed part of their character.

The Moors are naturally of a grave and penſive diſpoſition, fervid in profeſſions of friendſhip, but very inſincere in their attachments. They have no curioſity, no ambition of knowledge; an indolent habit, united to the want of mental cultivation, renders them perhaps even more callous than other unenlightened people to every delicate ſenſation, and they require more than ordinary excite-

excitement to render them ſenſible of pleaſure or of pain. It is to this circumſtance, and to their religion, which teaches them to impute every thing to a blind predeſtination, that we may attribute that paſſive obedience which the Moors diſcover under all their misfortunes and oppreſſions. This langour of ſentiment is, however, unaccompanied with the ſmalleſt ſpark of courage or fortitude. When in adverſity they manifeſt the moſt abject ſubmiſſion to their ſuperiors, and in proſperity their tyranny and pride is inſupportable. They frequently ſmile, but are ſeldom heard to laugh loud. The moſt infallible mark of internal tranquillity and enjoyment is when they amuſe themſelves with ſtroking or playing with their beard. When rouſed by reſentment, their diſputes rarely proceed farther than violently to abuſe each other in the moſt opprobrious language. They never fight or box with their fiſts, like our peaſantry, but when a quarrel proceeds to great extremities, they collar each other, and ſometimes terminate a diſpute by aſſaſſination.

It has been ſomewhere remarked, that whatever debaſes the human ſpirit, corrupts and at the ſame time depraves the heart. That abjectneſs of diſpoſition, which a ſtate of ſlavery induces, eradicates every noble, every generous ſentiment. The Moors are diſhonourable and unfair in all their dealings; nor are the greateſt among them exempt from propenſities which would diſgrace the meaneſt of the civilized inhabitants of Europe. When the emperor's army was at Tangier, one of the conſuls invited the Mooriſh general and his particular friend to tea. Soon after their departure

ture the conſul miſſed one of his tea-ſpoons, and knowing the diſpoſitions of the Moors, ſent to the general for it; who immediately returned it, and ſimply apologized, by ſaying he had put it into his pocket by miſtake.

When we treat of national genius and character, it were to be wiſhed that language ſupplied us with ſome term which might ſerve to indicate that habit and cuſtom is the great framer of the characters of nations. Of this truth there can be no ſtronger evidence than Morocco affords. Torpid and inſenſible as I have repreſented the Moors in general to be, this character is by no means applicable to them in early life. In the ſtate of childhood they poſſeſs an uncommon ſhare of vivacity and acuteneſs, but they ſink gradually into indolence and ſtupidity as they advance in life. It is evident, therefore, that to the want of education only this circumſtance is to be attributed. While at ſchool they are ſcarcely leſs remarkable for attention than ability; and as they commit their leſſons to memory, no ſmall ſhare of application is required. This courſe is, however, extremely limited, and continues for a very ſhort period; it conſiſts at moſt of being inſtructed in certain parts of the Koran, and perhaps learning to write. After this all attention to learning ceaſes; and though their parents never indulge them, yet they are rarely chaſtiſed, and are left to themſelves in general almoſt in a ſtate of nature.

A late eloquent writer has remarked, that "the "antients did not like Archimedes, want a ſpot "on which to fix their engines, but they wanted "an engine to move the moral world." The preſs "is

"is that engine."—and to the want of it may fairly be attributed the ignorance, the ſtupidity, the ſlavery of the African nations. The art of printing is entirely prohibited and unknown in Barbary; and, from ſome inexplicable cauſe, moſt of the manuſcripts which were poſſeſſed by their Saracen anceſtors are loſt to the preſent generation of Moors. A few indeed are ſtill in being, which treat of aſtronomy, aſtrology, and phyſic; but thoſe on aſtrology only are are at preſent ſtudied.

If any thing could effect an important and beneficial change in theſe people, it would be the example of ſome great and magnanimous monarch, who by ſome ſingular revolution might be raiſed to the throne of Morocco. In ſo deſpotic a government, where religion conſpires with habit in teaching the ſubject to conſider his prince as ſomething more than man, much more might be effected by example, than in a free country; where the ſovereign is merely conſidered as an individual placed on the throne for the public good, ſubject to all the imperfections and frailties incident to human nature, and where the mind, by being allowed a free ſcope for reflection, diſdains all authority but that of reaſon and truth.

The plan adopted, however, for the education of the princes of Morocco, ſo far from tending to the improvement of their minds, or the enlargement of their ideas, ſerves on the contrary, too frequently to render them ſtill more remarkable for vice and brutality than even the worſt of their ſubjects. As ſoon as they become of an age that renders it imprudent to truſt them any longer within

within the walls of the harem, they are taken out, and put under the care of one of their father's confidential Negroes, with whom they ſoon form a cloſe intimacy, from whom they imbibe all the bad qualities which are inſeparable from a ſtate of ſlavery, and by whom they are alſo initiated in vices of every kind, in debauchery, cruelty, and oppreſſion. Their education extends no further than to read and write; and their knowledge of the world is confined to what they can obſerve and learn in the courſe of a pilgrimage to Mecca. They are totally unacquainted with the political hiſtory of every foreign power; and their knowledge of their own government is confined principally to its worſt parts. To acquaint themſelves with the reſources of the country, and the improvements which from its ſituation it would admit of, or to direct any part of their attention to thoſe regulations in their government which might tend to the advantage and eaſe of their ſubjects, or to their own real aggrandizement, is as much out of the line of their education, as the Principia of Newton. Thus they aſcend the throne with all the prejudices of ignorance, with all the vices of barbariſm, with a pride that teaches them to look upon their fellow creatures as inferior beings, and without any ſentiments of tenderneſs, compaſſion, or true policy, to reſtrain the arm of deſpotiſm from its moſt cruel and fatal exceſſes. Thus ill-qualified in general are the ſovereigns of Morocco for effecting a reformation in the manners and character of their people.

The ignorance of the Moors is, however, no bar to their loquacity. They ſpeak very loud, and

and generally two or three at a time, as they are not very exact in waiting for a reply. Uſeleſs as the forms of politeneſs may appear in the eye of the philoſopher, there are ſome of them which probably conduce in no trifling degree to even our intellectual excellence and improvement.

Perſonal cleanlineſs has been pointed out by modern philoſophers as one of thoſe circumſtances which ſerve to mark and determine the civilization of a people. It was in vain that Mahomet enjoined the frequency of ablution as a religious duty to the Moors. Their dreſs, which ſhould be white, is but ſeldom waſhed, and their whole appearance evinces that they perform this branch of their religious ceremonies in but a ſlovenly manner. With this degree of negligence as to their perſons, we may be juſtly ſurpriſed to find united a moſt ſcrupulous nicety in their habitations and apartments. They enter their chambers barefooted, and cannot bear the ſlighteſt degree of contamination near the place where they are ſeated. This delicacy again is much confined to the inſides of their houſes. The ſtreets receive the whole of their rubbiſh and filth, and by theſe means the ground is ſo raiſed in moſt parts of the city of Morocco, that the new buildings always ſtand conſiderably higher than the old.

The perſons of the Mooriſh men are ſo diſguiſed by their dreſs, that it is impoſſible to acquire any good idea of their form or proportion. In height they are commonly above the middle ſize, and they are rather meagre than fat. Their complexions in general are ſallow in the Northern parts of the empire, but are darker in proportion to

to their ſituation towards the South. Their features have univerſally a great ſameneſs. Their eyes are black and full, they have an aquiline noſe, and in general a good ſet of teeth.

The dreſs of the men * conſiſts of a ſhort linen ſhirt, with large and looſe ſleeves hanging halfway down to the ground. A pair of looſe linen drawers, reaching almoſt to the ankle; over which they wear another looſe pair, made of woollen cloth. Over the ſhirt they wear two or three woollen cloth waiſtcoats of different colours, and of European manufacture; theſe garments are made full as looſe as our great coats; they are connected before by very ſmall buttons, and are faſtened tight round the waiſt by a ſilk belt. Over theſe waiſtcoats they throw a velvet cord, which croſſes the right ſhoulder, and ſuſpends on the left ſide a curved dagger or knife, ſheathed in a braſs caſe. This is the dreſs the Moors wear when in their houſes; but when they go abroad they cover it with the haick, a part of dreſs which has been already noticed. It is thrown over the whole of their other clothing in a careleſs but eaſy manner, ſomething ſimilar to the Scotch plaid. When the weather is wet or cold, inſtead of the haick, the Moors ſubſtitute the ſulam; which is a large hooded cloak, reaching to the heels, all of one piece, and made of blue or white woollen cloth of European manufacture, without ſeams, cloſe before, and ornamented with

* The dreſs, and general remarks on the Mooriſh women will be introduced hereafter, when we ſpeak of the emperor's harem.

ſilk

ſilk fringes at the extremities, on the breaſt, and the ends of the hood, terminating with a ſilk taſſel. The latter part of the dreſs is fixed on the head by means of a ſtrong cord of camel's hair; and among the common people it often ſupplies the place of a cap or turban.

Thoſe Moors who have performed a pilgrimage to Mecca are entitled to wear a turban, and are named El-hatch. They are always treated with peculiar reſpect. Even thoſe beaſts of burden indeed which have performed this journey are held in great veneration, and upon their return are exempted from labour. The other claſs of Moors wear only plain red caps. The Moors in general ſhave their heads cloſe, leaving on the upper part a ſingle lock, and wear their beards long. They uſe no ſtockings or ſhoes, but ſubſtitute in the place of the latter, yellow ſlippers. They are very fond of beads, of which the better order always carry a roſary in their hands; but they uſe them more as a matter of amuſement than for any religious purpoſe. Many alſo wear plain gold rings on their fingers and thoſe whoſe circumſtances will allow them to go to that expence, poſſeſs likewiſe watches, which, like the roſary they conſider rather as an ornament than an article from which any great utility can be derived. Very few, in fact, are properly acquainted with their uſe.

This may ſerve to give ſome idea of the dreſs of the rich; but among the poorer claſs of people ſome wear the linen drawers, ſhirt, and one woollen waiſtcoat, and over it the haick; and others have merely a coarſe woollen frock, belted round the waiſt, and covered with the haick.

The

The houſes in moſt of the towns in this empire appear at a little diſtance like vaulted tombs in a church-yard; and the entrance into the beſt of them has but a mean appearance. They are of a ſquare form, their apartments are ſeldom built higher than the ground floor, and their outer walls are univerſally white-waſhed, which, in the ſtreets and particularly when the ſun is out, produce a very unpleaſant ſenſation to the eyes. All theſe circumſtances, united to the want of windows, the filthineſs and irregularity of the ſtreets, the dirty appearance and rude behaviour of the inhabitants, and their total ignorance of every art and ſcience, leaves at firſt ſight an unfavourable impreſſion on the mind of the traveller, which perhaps while he continues in the country he can never do away. As the roofs of the houſes are all terraces, they ſerve as *verandos*, where the Mooriſh woman commonly ſit for the benefit of the air, and in ſome places it is poſſible to paſs nearly over the whole town, without having occaſion to deſcend into the ſtreet.

As the beſt apartments are all backwards, a ſtable, or perhaps ſomething worſe, is the place to which viſitors are firſt introduced. Upon entering the houſe the ſtranger is either detained in this place, or in the ſtreet, till all the women are diſpatched out of the way; he is then allowed to enter a ſquare court, into which four narrow and long rooms open by means of large folding doors, which, as they have no windows, ſerve likewiſe to introduce light into the apartments. The court has generally in its cente a fountain, and if it is the houſe of a Moor of property, it is floored with

with blue and white checquered tiling. The doors are uſually painted of various colours in a checquered form, and the upper parts of them are frequently ornamented with very curious carved work.—None of the chambers have fire-places, and their victuals are always dreſſed in the court-yard, in an earthen ſtove, heated with charcoal.

When the viſitor enters the room where he is received by the maſter of the houſe, he finds him ſitting croſs-legged and barefooted on a mattreſs, covered with fine white linen, and placed on the floor, or elſe on a common mat. This, with a narrow piece of carpetting, is in general the only furniture he will meet with in Mooriſh houſes; though they are not deſtitute of other ornaments. In ſome, for inſtance, he will find the walls decorated with looking-glaſſes of different ſizes. In others, watches and clocks in glaſs caſes; and in ſome the apartments are hung with the ſkins of lions or tigers, or adorned with a diſplay of muſkets and ſabres. In the houſes of thoſe who live in the very firſt ſtyle, an European mahogany bedſtead, with one or two mattrreſſes, covered with fine white linen, is ſometimes placed at each end of the room. Theſe, however, are only conſidered as ornaments, as the Moors always ſleep on a matreſs, or a mat placed upon the floor and covered only with their haick, or perhaps a quilt.

As the law of Mahomet ſtrictly proſcribes the uſe of pictures of every deſcription, this delightful ſpecies of ornament finds no place in the houſes of the Moors. I was however, acquainted with a Moor

a Moor at Morocco, who uſed to exhibit a raree-ſhow to his friends and acquaintance, all of whom appeared to expreſs infinite ſurprize and admiration at his exhibition. This, indeed, was not the only inſtance in which he was guilty of violating the Mahometan law. He ſcrupled not to drink very freely his bottle of port or claret, which, as it was manufactured by Chriſtians, was from that circumſtance an aggravated offence. He employed me to procure for him from Mogodore three dozen of claret, which appeared to adminiſter to him infinite comfort and ſatisfaction. This affection indeed for the productions of Europe made him perhaps more than uſually favourable to its natives. However this may be, he was the only man who ſhewed me much attention during my reſidence at Morocco. He repeatedly took me to his houſe, and made me little preſents of various kinds, which at that place proved very acceptable.

When a Moor receives his gueſts he never riſes from his ſeat, but ſhakes hands, enquires after their health, and deſires them to ſit down, either on a carpet or a cuſhion placed on the floor for that purpoſe. Whatever be the time of day, tea is then brought in on a tea-board with ſhort feet. This is the higheſt compliment that can be offered by a Moor; for tea is a very expenſive and ſcarce article in Barbary, and is only drank by the rich and luxurious. Their manner of preparing it is by putting ſome green tea, a ſmall quantity of tanſey, the ſame portion of mint, and a large portion of ſugar (for the Moors drink their tea very ſweet) into the tea-pot at the ſame time,

time, and filling it up with boiling water. When these articles are infused a proper time, the fluid is then poured into remarkably small cups of the best India china, the smaller the more genteel, without any milk, and, accompanied with some cakes or sweatmeats, it is handed round to the company. From the great esteem in which this beverage is held by the Moors, it is generally drank by very small and slow sips, that is flavour may be the longer enjoyed; and as they usually drink a considerable quantity whenever it is introduced, this entertainment is seldom finished in less time than two hours.

The other luxuries of the Moors are snuff, of which they are uncommonly fond, and smoaking tobacco, for which the greater part use wooden pipes about four feet in length, with an earthen bowl; but the princes or emperor generally have the bowls made of solid gold. Instead of the indulgence of opium, which, from the heavy duty imposed upon that article by the emperor, is too expensive to be used by the Moors, they substitute the Achicha, a species of flax. This they powder and infuse in water in small quantities. The Moors assert, that it produces agreeable ideas, but own that when it is taken to excess it most powerfully intoxicates. In order to produce this effect, they likewise mix with their tobacco an herb, named in this country Khaf, which by smoaking, occasions all the inebriating effects of the Achicha. The use of spirits as well as wine is strictly forbidden by the Koran; there are, however, very few among the Moors who do not joyfully

joyfully embrace every private opportunity of drinking both to excefs.

With refpect to the hours for eating, the people of this country are remarkably regular. Very foon after day-break they take their breakfaft, which is generally a compofition of flour and water boiled thin, together with an herb which gives it a yellow tinge. The male part of the family eat in one apartment and the female in another. The children are not permitted to eat with their parents, but take their meals afterwards with the fervants; indeed in moft other refpects they are treated exactly as fervants or flaves by their parents. The mefs is put into an earthen bowl, and brought in upon a round wooden tray. It is placed in the centre of the gueffs, who fit crofs-legged either on a mat or on the floor, and who form a circle for the purpofe. Having previoufly waffhed themfelves, a ceremony always performed before and after meals, each perfon with his fpoon attacks vigorouffly the bowl, while they diverfify the entertainment by eating with it fruit or bread. At twelve o'clock they dine, performing the fame ceremonies as at breakfaft. For dinner, from the emperor down to the peafant, their difh is univerfally Cufcofoo, the mode of preparing which has been already defcribed. I believe I have intimated more than once that neither chairs, tables, knives or forks, are made ufe of in this country. The difh is therefore brought in upon a round tray and placed on the floor, round which the family fit as at breakfaft, and with their fingers commit a violent affault on its contents; they are at the

fame

ſame time, however, attended by a ſlave or domeſtic, who preſents them with water and a towel occaſionally to waſh their hands. From the want of the ſimple and convenient invention of knives and forks, it is not uncommon in this country to three or four people pulling to pieces the ſame piece of meat, and afterwards with their fingers ſtirring up the paſte or Cuſcoſoo, of which the often take a whole handful at once into their mouth. Their manner of eating indeed was to me ſo diſguſting, that though Cuſcoſoo is in reality a very good diſh, yet it required ſome time to get rid of my prejudice ſo far as to be induced to reliſh it. At ſun-ſet they ſup upon the ſame diſh, and indeed ſupper is their principal meal.

Such is the general mode of living among the principal people in towns. There are conſiderable multitudes, however, who do not fare ſo well, but are obliged to content themſelves with a little bread and fruit inſtead of animal food, and to ſleep in the open ſtreets. This kind of exiſtence ſeems ill calculated to endure even in an inactive ſtate; far more ſevere muſt it therefore be to thoſe who exerciſe the laborious employment of couriers in this country, who travel on foot a journey of three or four hundred miles, at the rate of between thirty and forty miles a day, without taking any other nouriſhment than a little bread, a few figs, and ſome water, and who have no better ſhelter at night than a tree. It is wonderful with what alacrity and perſeverance theſe people perform the moſt fatiguing journies at all ſeaſons of the year. There is a regular company of them in every town, who are ready to be diſpatched at a moment's

ment's warning to any part of the country their employers may have occaſion to ſend them. They conſtitute in this empire the only mode of conveyance for all public and private diſpatches; and as they are well known in the place to which they belong, they are very punctual in delivering every thing that is put into their hands. From their ſteady pace in travelling, at the rate of about four miles an hour, and from their being able to paſs over parts which from the mountainous ſtate of the country, and from the want of good roads, perſons on horſeback would find inacceſſible, they are indeed by far the moſt expeditious meſſengers that could be employed. As a proof of the amazing exertions of which they are capable, I need only mention, that there have been repeated inſtances of a courier proceeding from Morocco to Tangier, which is a journey of about three hundred and thirty miles, in ſix days.

As none but the very vulgar go on foot in this country; for the purpoſe of viſiting, mules are conſidered as more genteel than horſes; and the greateſt pride of a Moor is to have ſuch as walk remarkably faſt, and keep his footmen, of which the number is proportionable to the rank and conſequence of the maſter, on a continued run.

As the Moors are not fond of admitting men into their houſes, except upon particular occaſions, if the weather is fine they place a mat, and ſometimes a carpet, on the ground before their door, ſeat themſelves upon it croſs-legged, and receive their friends, who form a circle, ſitting in the ſame manner, with their attendants on the outſide of the groupe. Upon theſe occaſions they either

either drink tea, or ſmoke and converſe. The ſtreets are ſometimes crowded with parties of this kind; ſome engaged at playing at an inferior kind of cheſs or drafts, at which they are very expert; but the majority in converſation. The people of this country, indeed, are ſo decidedly averſe to ſtanding up, or walking about, that if only two or three people meet, they ſquat themſelves down in the firſt clean place they can find, if the converſation is to hold but for a few minutes.

At Morocco, when I viſited Muley Ouſſine, one of Sidi Mahomet's ſons, I was always received in the manner which I have now deſcribed. I found him ſitting croſs-legged on a common mat, in the ſame open place where his horſes were kept, and his friends forming a ſemicircle round him. I was immediately deſired to form one of the groupe, and was helped to tea upon the occaſion. In the courſe of our converſation, the prince told me, that the Chriſtians and Moors were brothers; that the Engliſh were very good men; but that he had a particular averſion to the friars, for they were a determined ſet of knaves, and were neither friends to Chriſtians or Moors.

I found this prince a handſome young man, of about the age of ſix-and-twenty, of rather a dark complexion, but accompanied with an open and generous countenance. He had been a few years ago appointed to the government of Tafilet, where he ſo far gained the affections of the people under his government, that they proclaimed him king; and he for ſome time governed with all the independent authority of a ſovereign. This circumſtance obliged the emperor to diſpatch an army

againſt him, upon the arrival of which he immediately ſurrendered, and was brought to Morocco, where he was deprived of all his property, as well as his power; and when I was in the country, he lived in a very retired manner indeed. When at Tafilet, he had the character of acting very liberally towards every perſon with whom he was connected; at Morocco he manifeſted ſome proofs of the ſame diſpoſition towards me: merely for a trifling attention which I ſhewed to his favourite black, he preſented me with a horſe, that proved as good as any of which I had poſſeſſion while in the country.

The only vice to which this young man was addicted was that of drinking to a very great exceſs. In this reſpect, however, he was not more culpable than all the reſt of his royal brothers. He told me, that if he did not daily take before dinner ſix tumblers of aquadent, a ſpecies of brandy ſomething weaker than ſpirits of wine, he would not be able to hold up his head the remainder of the day. He wiſhed to know if this cuſtom was bad for his health; and if ſo, what I would adviſe him to do. I recommended to him the diſuſe of ſpirits, and to ſupply their place with wine; which he might either procure from the European merchants at Mogodore, or he might uſe the wine which was made by the Jews. This advice, however, the prince obſerved he could not follow, ſince the Mahometan law more particularly forbade the uſe of wine, than that of ſpirits. This, I replied, might be true, in the ſtrict letter of the law; but when wine was uſed as a medicine, it became no longer wine. This idea

idea I found satisfied the scruples of the prince, and he promised to follow my advice.

I was afterwards sent for to Muley Slemma, another of the emperor's sons, who with the late emperor Muley Yazid, were the offspring of a woman whose parents were English. This prince, who is about thirty-eight years of age, and of a tall and majestic appearance, with a very expressive and lively countenance, shewed me uncommon attention the whole time I was at Morocco. His pavillion, where he received strangers, and transacted business, was situated at the extremity of a long walk, in a garden of orange-trees. It consisted of one large room on the ground floor, fitted up in the same stile as that of Muley Absulem at Tarudant. The prince was sitting cross-legged on a large mattress, covered with fine white linen, and placed on the floor fronting the door-way, with his Moorish visitors on each side of him, forming a semicircle. Upon my first introduction he expressed uncommon pleasure at seeing me, exclaiming, *Bono, Bono, Anglaise!* and added, that the English were his brothers and best friends. I was then directed to feel his pulse, and to inform him whether or not he was in health; as soon as I assured him he was perfectly well, he desired me to be seated on a narrow carpet, which was placed on the floor for the purpose, and he then ordered one of his pages to bring in tea, though so late as twelve o'clock at noon. Out of compliment to me, for the Moors seldom use it, the prince sent for milk, and said, as he knew the English always drank it with their tea, he would present me with a milch cow, that I might enjoy the custom of

my own country. This promiſe, however, entirely eſcaped his royal highneſs's memory, and the cow never made her appearance.

In the courſe of our converſation, the prince manifeſted many indications of good-nature and addreſs; told me, that whilſt he was on his travels in Turkey, he had been conducted from one port to another in the Mediterranean by an Engliſh frigate, the captain of which ſhewed him ſo much attention, that he ſhould always bear it in remembrance. As ſoon as the ceremony of tea was concluded, the prince ordered out his horſe, which was a very beautiful young animal, with a ſaddle ornamented with a rich velvet cover, and gold ſtirrups. He then mounted him, and went through all the manœuvers of managing a horſe with which the moors are acquainted, ſuch as putting him upon the full ſpeed, and ſtopping him inſtantaneouſly, riſing up on the ſaddle and firing a muſket when the horſe is on the full gallop, &c. in the performance of all which exerciſes he ſeemed very dexterous. The prince then aſked me if we could do ſuch things in England; and without waiting for a reply, ordered one of his attendants to catch a ſheep out of his grounds, and take it home to my lodgings. He ſaid, that as he always was fond of ſeeing his brothers the Engliſh, he wiſhed I would viſit him twice a day during my continuance at Morocco, and then gallopped off.——But to return to my obſervations.

The manner of ſalutation among the Moors is, when two equals meet, by a quick motion they ſhake hands, and afterwards kiſs each each other's

other's hand. When an inferior meets a ſuperior, ſuch as an officer of rank, a judge, or a governor, he kiſſes that part of his Haick which covers the arm, and ſometimes, as a higher mark of reſpect, he will kiſs his feet. But the compliment due to the emperor, or any of the princes of the blood, is to take off the cap or turban, and to proſtrate the head to the ground. When two particular friends or relations meet, they anxiouſly embrace and kiſs each other's faces and beards for a few minutes, make a number of enquiries about the health of each party, as well as that of their families, but ſeldom allow time for a reply.

The common topics for converſation among theſe people, are the occurrences of the place, religion, their women, and their horſes. As curioſity is a quality which naturally attaches to all indolent people, it may eaſily be conjectured that the Moors are not deficient in this reſpect. It is incredible with what avidity they lay hold of any trifling circumſtance which may occur in the neighbourhood; what pleaſure and what pride they ſeem to take in communicating it; nor are they deficient in the arts of magnifying or adorning the tale with every addition which may ſerve to render it more palatable, or give it a greater appearance of plauſibility.

Religion is alſo a favourite topic; but this ſubject is confined principally to thoſe ſocieties which are frequented by their Talbs, or men of letters. As theſe gentlemen, however, are not a little proud of their acquirements in reading and writing, they do not fail to embrace every opportunity of manifeſting their ſuperiority over

thoſe who are not ſo happy as to be diſtinguiſhed by thoſe accompliſhments.

Decency of manners and delicacy in converſation are among the moſt certain marks of refinement and civilization, and the contrary vices are equally univerſal characteriſtics of ignorance and barbariſm. The converſation of the Moors concerning their women is of the moſt triſling and diſguſting deſcription, and conſiſts of abſurd and vulgar obſervations, equally repugnant to decency and common ſenſe.

The ſubject, however, on which, like our young men of faſhion in England, they appear moſt calculated to ſhine, is their horſes. It would indeed be truly diſgraceful not to be accompliſhed upon this topic, ſince it appears to occupy, both day and night, by far the greateſt portion of their attention. I have formerly intimated that theſe animals are ſeldom kept in ſtables in Morocco. They are watered and fed only once a day, the former at one o'clock at noon, and the latter at ſun-ſet; and the only mode which they uſe to clean them, is by waſhing them all over in a river two or three times a week, and ſuffering them to dry themſelves.

Notwithſtanding the attachment which the Moors manifeſt to their horſes, they moſt certainly uſe them with great cruelty. Their higheſt pleaſure, and one of their firſt accompliſhments, is, by means of long and ſharp ſpurs to make the horſe go full ſpeed, and then to ſtop him inſtantaneouſly; and in this they certainly manifeſt uncommon dexterity. The iron-work of their bridles is ſo conſtructed that by its preſſure on the horſe's

horſe's tongue and lower jaw, with the leaſt exertion of the rider it fills his mouth full of blood, and if not uſed with the utmoſt caution throws him inevitably on his back. The bridle has only a ſingle rein, which is ſo very long that it ſerves the purpoſe of both whip and bridle. The Mooriſh ſaddle is in ſome degree ſimilar to the Spaniſh, but the pummel is ſtill higher and more peaked. Their ſtirrups, in which they ride very ſhort, are ſo formed as to cover the whole of the foot. They either plate or gild them, according to the dignity, opulence, or fancy of the poſſeſſor. Their ſaddles, which are covered with red woollen cloth, or, if belonging to a perſon of conſequence, with red ſatin or damaſk, are faſtened with one ſtrong girth round the body, in the European ſtyle, and another round the ſhoulders.

The Moors frequently amuſe themſelves by riding with the utmoſt apparent violence againſt a wall; and a ſtranger would conceive it impoſſible for them to avoid being daſhed to pieces, when juſt as the horſe's head touches the wall, they ſtop him with the utmoſt accuracy. To ſtrangers on horſeback or on foot it is alſo a common ſpecies of compliment to ride violently up to them, as if intending to trample them to pieces, and then to ſtop their horſes ſhort and fire a muſquet in their faces. This compliment I have experienced, and could very well have diſpenſed with their politeneſs. Upon theſe occaſions, they are very proud in diſcovering their dexterity in horſemanſhip, by making the animal rear up, ſo as almoſt to throw him on his back, putting him immediately

after on the full ſpeed for a few yards, then ſtopping him inſtantaneouſly, and all this is accompanied by loud and hollow cries.

There is another favourite amuſement, which diſplays perhaps ſuperior agility:—A number of perſons on horſeback ſtart at the ſame moment, and accompanied with loud ſhouts, gallop at full ſpeed to an appointed ſpot, when they ſtand up ſtraight in the ſtirrups, put the rein, which I have juſt obſerved is very long, in their mouths, level their pieces and fire them off; throw their firelocks immediately over their right ſhoulders, and ſtop their horſes nearly at the ſame inſtant. This I am told, is their manner of engaging in an action.

Though I am willing to allow the Moors the merit of ſitting a horſe well, and, as far as is neceſſary for the above-mentioned exerciſe, of having a great command over him, yet their horſes are ill-bred, and they entirely neglect to teach them thoſe paces which in Europe are conſidered as the moſt agreeable for the common purpoſes of riding. As none of theſe animals in Morocco are geldings, and as the Moors are unacquainted with the uſe of the ring, they are obliged to break them in when very young, by taking them long and fatiguing journies, particularly over the mountainous and rocky part of the country, where they ſoon reduce their ſpirit; they then take the opportunity of teaching them to rear up, ſtand fire, gallop, and ſtop ſhort in the manner already related; and having accompliſhed this they are ſatisfied without any farther qualification. For this reaſon a Barbary horſe ſeldom can perform any

any other pace than a full gallop or a walk; and from being broken in and worked hard before they have acquired their full ſtrength, theſe horſes in a very few years become unfit for ſervice. The Moors ſeldom ride the mares, but keep them in the country for breeding; and, contrary to the general opinion in Europe, they conſider them ſo much more valuable than horſes, that they are never permitted to be exported.

Like all barbarous nations, the Moors are paſſionately fond of muſic, and ſome few have a taſte for poetry. Their ſlow airs, for want of that variety which is introduced when the ſcience has attained a degree of perfection, have a very melancholy ſameneſs; but ſome of their quick tunes are beautiful and ſimple, and partake in ſome degree of the characteriſtic melody of the Scotch airs. The poetry of their ſongs, the conſtant ſubject of which is love, though there are few nations perhaps who are leſs ſenſible of that paſſion, has certainly leſs merit than the muſic.

Their inſtruments are a kind of hautboy which differs from ours only in having no keys; the mandoline, which they have learnt to play upon from their neighbours the Spaniards; another inſtrument bearing ſome reſemblance to a violin, and played upon in a ſimilar manner, but with only two ſtrings; the large drum, the common pipe, and the tabor. Theſe united and accompanied with a certain number of voices, upon many occaſions form a band, though ſolo muſic is more common in this unſocial country.

Upon all days of rejoicing, this kind of muſic, repeated vollies of muſquetry, either by men on horſeback or on foot, and in the evening a grand

attack upon the Cuſcoſoo, conſtitute the principal part of the public entertainments. Mountebanks and jugglers alſo of every deſcription meet with great encouragement from the Moors.

There are no other places of reception for the accommodation of travellers in this country except in their Fondaks, which are only to be met with in large towns. Theſe conſiſt of a certain number of dirty apartments, with no other accommodation whatever, but the walls and roof, to protect the ſtranger from the inclemency of the weather; and he muſt furniſh himſelf with every article of which he may be in want, both in reſpect to proviſions and bedding. There is at the ſame time, an open court, where the horſes of all travellers are intermixed.

In moſt of the towns there are regular ſchools, where thoſe children whoſe parents have the means of doing it, and have ſenſe enough to ſend them (which indeed are but few in proportion to the whole) are inſtructed by the Talbs in reading and writing, and ſometimes in the firſt rules of arithmetic. The greater part of the people, however, learn very little more than to read a few prayers ſelected from the Koran, which are in common uſe, and are written in Arabic characters on paper which is paſted on a board.

To ſpeak particularly on the religion of the Moors would require a volume, and ſuch a volume as would certainly be more extenſive than entertaining. It is well known they profeſs the Mahometan faith, and I may add, that they attend very rigidly to all the bigotry and ſuperſtion which is peculiar to that religion.

Since

Since every ſtranger who enters a moſque is either put to death, or is obliged to conform to their religion, a very exact account of their places of worſhip is not to be expected from an European. The obſervations I made *en paſſant*, the doors which are very large, being in the day-time always open, I ſhall endeavour to relate.

The moſque is uſually a large ſquare building, compoſed of the ſame materials as the houſes, conſiſting of broad and lofty piazzas, opening into a ſquare court, in a manner in ſome degree ſimilar to the Royal Exchange of London. In the centre of the court is a large fountain, and a ſmall ſtream ſurrounds the piazzas, where the Moors perform the ceremony of ablution. The court and piazzas are floored with blue and white checquered tiling, and the latter are covered with matting, upon which the Moors kneel while repeating their prayers. In the moſt conſpicuous part of the moſque, fronting the Eaſt, ſtands a kind of pulpit, where the Talb or prieſt occaſionally preaches. The Moors alway enter this place of worſhip barefooted, leaving their ſlippers at the door. On the top of the moſque is a ſquare ſteeple with a flag-ſtaff, whither at ſtated hours the Talb aſcends, hoiſts a white flag (for they have no bells,) and calls the people to prayers, repeating in Arabic three times, and addreſſing himſelf each time to a different part of the town, *How great is God! Mahomet is his prophet! Come all ye faithful; Come to prayer.* From this high ſituation the voice is heard at a conſiderable diſtance, and the Talbs have a monotonous mode of enunciation, the voice ſinking at the end of every ſhort ſentence,

ſentence, which in ſome meaſure reſembles the ſound of a bell.

The moment the flag is diſplayed every perſon forſakes his employment and goes to prayers. If they are near a moſque they perform their devotions within it, otherwiſe immediately on the ſpot where they happen to be, and always with their faces towards the Eaſt, in honour of the prophet Mahomet, who, it is well known was buried at Medina. The prayer which is generally repeated on theſe occaſions is a chapter from the Koran, acknowledging the goodneſs of God and Mahomet, and it is accompanied with various geſtures, ſuch as lifting the hands above the head, bowing twice, performing two genuflexions, bowing again twice, and kiſſing the ground. The whole of this ceremony they repeat three times.

Their ſabbath is on our Friday, and commences from ſix o'clock the preceding evening. On this day they uſe a blue flag inſtead of the white one. As it has been propheſied that they are to be conquered by the Chriſtians on the ſabbath day, the gates of all the towns and of the emperor's palaces are ſhut when at divine ſervice on that day, in order to avoid being ſurpriſed during that period. Their Talbs are not diſtinguiſhed by any particular dreſs.

The Moors have three ſolemn devotional periods in the courſe of the year. The firſt, which is named Aid de Cabier, is held in commemoration of the birth of Mahomet. It continues ſeven days, during which period every perſon who can afford the expence, kills a ſheep as a ſacrifice, and divides it among his friends. The ſecond is the Ramadam.

Ramadam. This is a rigorous faſt or lent, held at the ſeaſon when Mahomet diſappeared in his flight from Mecca to Medina; and is conducted by the Moors with ſo much ſuperſtition, that for thirty days, from ſun-riſe to ſun-ſet, they lay aſide all worldly acts, and devote their whole attention to exerciſes of piety; carefully abſtaining from eating, drinking, ſmoaking, waſhing their mouths, or even ſwallowing their ſaliva; and they are indulged with their uſual cuſtom of bathing only, upon condition, that they avoid ſuffering the water to approach their heads, leſt any of it ſhould enter the mouth or ears. To make amends for this ſtrict obſervance of their lent during the day, they appropriate the whole night to the indulgence of every gratification, and at the expiration of the faſt, a general feſtival takes place, named the Beyran which continues ſeven days. The third is named Llaſhore, and is a day ſet apart by Mahomet for every perſon to compute the value of his property, in order for the payment of Zakat, that is, one tenth of their income to the poor, and other pious uſes. Although this feaſt only laſts a ſingle day, yet it is celebrated with far greater magnificence than either of the others.

There is alſo a ſuperſtitious cuſtom among the Moors, when any thing of moment is to be undertaken, ſuch as going on a dangerous journey or voyage, the diſpoſal of their children in marriage, &c. for ſome grave perſon to make an harrangue to the multitude, upon which his auditors call for the key of direction. By this is meant the performance of joining the hands, looking ſteadfaſtly on the palms during the admonition, then

then by a joint concurrence calling upon God and and the prophet, and concluding the ceremony by ſtroaking their faces with both hands, and joining in chorus, ſaying *Salem*, *Salem*, (peace be with you) with much devotion. The due performance of this ceremony, they conceive will enſure them certain ſucceſs in all their undertakings.

The Moors compute time by lunar months, and count the days of the week by the firſt, ſecond, third, &c. beginning from our Sunday. They uſe a common reed for writing, and begin their manuſcripts from right to left.

The Moors marry very young, many of their females not being more than twelve years of age at their nuptials. As Mahometans, it is well known that their religion admits of polygamy to the extent of four wives, and as many concubines as they pleaſe; but if we except the very opulent, the people ſeldom avail themſelves of this indulgence, ſince it entails on them a vaſt additional expence in houſe-keeping and in providing for a large family. Whatever inſtitution is contrary to truth and ſound morality will in practice refute itſelf; nor is any further argument than this ſingle obſervation wanting to anſwer all the abſurdities which have been advanced in favour of a plurality of wives. In contracting marriage the parents of both parties are the only agents, and the intended bride and bridegroom never ſee each other till the ceremony is performed. The marriage ſettlements are made before the Cadi, and then the friends of the bride produce her portion, or if not, the huſband agrees to ſettle a certain ſum upon her, in in caſe he ſhould die, or divorce her on account of barren-

barrenneſs, or any other cauſe. The children of the wives have all an equal claim to the effects of the father and mother, but thoſe of the concubines can each only claim half a ſhare.

When the marriage is finally agreed upon, the bride is kept at home eight days, to receive her female friends, who pay congratulatory viſits every day. At the ſame time a Talb attends upon her, to converſe with her relative to the ſolemn engagement on which ſhe is about to enter; on theſe occaſions he commonly accompanies his admonitions with ſinging a pious hymn, which is adapted to the ſolemnity. The bride alſo with her near relations go through the ceremony of being painted afreſh; the nature of which cuſtom I ſhall deſcribe when I ſpeak of the harem.

During this proceſs the bridegroom on the other hand receives viſits from his male friends in the morning, and in the evening rides through the town accompanied by them, ſome playing on hautboys and drums, while others are employed in firing volleys of muſquetry. In all their feſtivals the diſcharge of muſquetry indeed forms a principal part of the entertainment. Contrary to the European mode, which particularly aims at firing with exactneſs, the Moors diſcharge their pieces as irregularly as poſſible, ſo as to have a continual ſucceſſion of reports for a few minutes.

On the day of marriage, the bride in the evening is put into a ſquare or octagonal cage, about twelve feet in circumference, which is covered with fine white linen, and ſometimes with gauzes and ſilks of various colours. In this vehicle which is placed on a mule, ſhe is paraded round

round the ſtreets accompanied by her relations and friends, ſome carrying lighted torches, others playing on hautboys, and a third party again firing vollies of muſquetry.

In this manner ſhe is carried to the houſe of her intended huſband, who returns about the ſame time from performing ſimilar ceremonies. On her arrival ſhe is placed in an apartment by herſelf, and her huſband is introduced to her alone for the firſt time, who finds her ſitting on a ſilk or velvet cuſhion, ſuppoſing her to be a perſon of conſequence, with a ſmall table before her, upon which are two wax candles lighted. Her ſhift, or more properly ſhirt, hangs down like a train behind her, and over it is a ſilk or velvet robe with cloſe ſleeves, which at the breaſt and wriſts is embroidered with gold; this dreſs reaches ſomething lower than the calf of the leg. Round her head is tied a black ſilk ſcarf, which hangs behind as low as the ground. Thus attired, the bride ſits with her hands over her eyes, when her huſband appears and receives her as his wife, without any further ceremony *: for the agreement made by the friends before the Cadi is the only ſpecific contract which is thought neceſſary.

If the huſband ſhould have any reaſon to ſuſpect that his wife has not been ſtrictly virtuous, he is at liberty to divorce her and take another. For ſome time after marriage the family and friends

* Interim duæ miniſtræ negræ exſpectant foris, ut notitiam habeant conſummationis; quod cum pro certo cognoverint cantus buccinarum, & bombardarum emiſſio factum annunciant.

are

are engaged in much feasting and a variety of amusements, which last a longer or shorter time, according to the circumstances of the parties. It is usually customary for the man to remain at home eight days, and the woman eight months after they are first married; and the woman is at liberty to divorce herself from her husband if she can prove that he does not provide her with a proper subsistence. If he curses her, the law obliges him to pay her, for the first offence, eight ducats, for the second, a rich dress of still greater value; and the third time she may leave him entirely. He is then at liberty to marry again in two months.

At the birth of a child, it is customary for the parents to grieve eight days, at the expiration of which they sacrifice a goat or a sheep, and invite their friends and acquaintance to partake of the feast. Women suffer but little inconvenience in this country from child-bearing; they are frequently up the next day, and go through all the duties of the house with the infant on their backs. They do not adopt the method of teaching their children to walk which is customary in Europe, but when they are twelve months old they put them on the floor, where from first crawling they naturally in a short time acquire the habit of walking, and as soon as they can be made in the least degree useful, they are put to the various kinds of labour adapted to their age and strength. Others, whose parents are in better circumstances, are, as I before observed, sometimes sent to school; and those who are intended for the church usually continue their studies till they have nearly learnt

learnt the Koran by rote. In that caſe they are enrolled among the Talbs or learned men of the law; and upon leaving ſchool are paraded round the ſtreets on a horſe, accompanied by muſic and a large concourſe of people. The proceſſion is conducted in the following manner. Upon the day appointed, one of the moſt ſhewy horſes in the place is procured for the youth to ride on, who if he is a perſon of conſequence, is dreſt in all the gaiety which ſilks and brocades can afford, wearing a turban richly ornamented with gold and jewels, and interſperſed with flowers. Thus arrayed, he mounts his horſe, which alſo is not without its decorations, carrying in his hand his prayers paſted on a board, on which he looks with ſtedfaſt attention; and he proceeds with all the ſedateneſs and compoſed gravity of old age to the different places appointed for the purpoſe, accompanied by muſic, and all his ſchool-fellows on horſeback, dreſſed according to their circumſtances. At laſt they meet at the houſe of the head boy of the ſchool, where they are treated with a collection of ſweatmeats. This cuſtom, which is evidently adopted with a view of promoting an emulation in their youths, is one of the very few good inſtitutions which are obſervable among theſe people.

In celebrating the rite of circumciſion, the child is dreſſed very ſumptuouſly and carried on a mule, or, if the parents are in poor circumſtances, on an aſs, accompanied with flags flying and muſicians playing on hautboys and beating drums. In this manner they proceed to the moſque, where the ceremony is performed.

When

When any perſon dies, a certain number of women are hired for the purpoſe of lamentation (for the men are ſeldom obſerved to weep for the loſs of a friend) in the performance of which nothing can be more grating to the ear, or more unpleaſant, than their frightful moans or rather howlings: at the ſame time theſe mercenary mourners beat their heads and breaſts, and tear their cheeks with their nails. The bodies are uſually buried a few hours after death. Previous to interment the corpſe is waſhed very clean, and ſewed up in a ſhroud compoſed of ſeven pieces of fine linen united together, with the right hand under the head, which is pointed towards Mecca; it is carried on a bier ſupported upon men's ſhoulders to the burying-place, which is always, with great propriety, on the outſide of the town, for they never bury their dead in the moſques or within the bounds of an inhabited place. The bier is accompanied by numbers of people, two abreaſt, who walk very faſt, calling upon God and Mahomet, and ſinging hymns adapted to the occaſion. The grave is made very wide at the bottom, and narrow at the top, and the body is depoſited without any other ceremony than ſinging and praying in the ſame manner as on their way to the grave.

They have no tombs in this country, but long and plain ſtones; and it is frequently cuſtomary for the female friends of the departed to weep over their graves for ſeveral days after the funeral. The Moors will not allow Chriſtians or Jews to paſs over their places of interment; as they have a ſuperſtitious idea, which is perhaps more prevalent

valent among the lower clafs of people, than thofe who are better informed, that the dead fuffer pain from having their graves trodden upon by infidels; and I recollect when at Tangier, I re-cecceived a very fevere rebuke from a Moor, for accidentally having paffed through one of their burying grounds.

When a women lofes her hufband fhe mourns four months and eight days, during which period fhe is to wear no filver or gold; and if fhe happens to be pregnant, fhe is to mourn till fhe is brought to bed. For the above time the relations of her late hufband are obliged to fupport her. I could not learn that any mourning was due from the hufband for the lofs of his wife; but it is cuftomary, particularly among the great people, for a fon to mourn for his father by not fhaving his head or any part of his beard, and by not cutting his nails for a certain period.

When a Jew or a Chriftian is converted to the Mahometan faith, he is immediately dreffed in a Mooriſh habit, and paraded round the ftreets on horfeback, accompanied with mufic and a great concourfe of people. He then chufes himfelf a Mooriſh name, and fixes on a perfon who adopts him as a child, and is ever afterwards called his father. This adoption, however, is only nominal, for he is by no means bound to fupport him. The new convert is not allowed to marry any other woman than a negro, or the daughter of a renegado; and his defcendants are not confidered as genuine Moors till the fourth generation.

The

The renegadoes in the empire of Morocco are principally Spaniards, though there are some few of other nations in the country, who have deserted from Ceuta or Spain, to avoid the hand of justice for some capital crime or misdemeanor—commonly, indeed, murder, I met with many of these people at Morocco, who frankly acknowledged to me that murder had been the cause of their desertion. Though the emperor may for various reasons find it convenient to countenance renegadoes, yet the Moors in general so thoroughly detest them, that they cannot be induced upon any terms to allow them to form a part of their society.

I cannot better conclude this section than by submitting to the reader the following account of the caravans to Mecca and Guinea, which I received from a gentleman resident in Barbary, on whose veracity I could place the utmost confidence.

Seven Months before the feast Aid de Cabier, or the commemoration of the birth of Mahomet, pilgrims from every quarter assemble at Fez, in order to join the caravan which at that season proceeds for Mecca. They are composed of three classes of people.—First, The mountaineers, named Brebes: Secondly, The Mooriſh merchants: and, Thirdly, Persons in public employments, or who are engaged about the court of the emperor. Thus religion and interest conspire to draw together a large and motely groupe, and to induce them to undertake a journey which is as fatiguing and dangerous as it is expensive.

The

The firſt claſs are not required to aſk permiſſion to join the caravan. The ſecond are obliged to preſent themſelves to their reſpective governors, as well to avoid the inconveniences of debts on their own account, as on that of their families, who might be ſubject to be moleſted by creditors during their abſence. If a merchant has the leaſt connection with the court, it is expected that he will alſo preſent to the emperor, who, as he feels himſelf diſpoſed, grants or refuſes him permiſſion to enter upon the journey. Thoſe of the third claſs muſt have an expreſs permiſſion from the emperor, who never allows any to go whoſe circumſtances will not ſufficiently enable them to defray the expences of the pilgrimage.

As there are two modes of performing this pilgrimage, by ſea and by land, thoſe who prefer the former are ſubjected to an examination by the governor of the port whence they embark, to ſee that they pay the freight of the veſſel, and to inform himſelf whether they have ſufficient means to go and return from this ſacred object of Mahometan devotion, without being under the neceſſity of borrowing, or being ſuſpected of uſing any baſe and diſhonourable means of obtaining a ſubſiſtence. Thoſe who proceed by land are liable to be examined alſo, but not ſo rigorouſly as the others; the Shaik of the caravan having the power to puniſh thoſe who are guilty of any irregularities.

The place whence the caravan ſets out by land, is from Teza, a town in the province of Tedla, ſome diſtance to the Eaſt of the city of Fez, the latter

latter being the first place of rendezvous. At Fez, the most commercial city in the whole empire, and abounding with provisions of every description, each person furnishes himself in the best manner he is able, according to his rank and circumstances, with a sufficient supply to last till he reaches Tripoli or Tunis at least.

This grand caravan is always accompanied by many others, of which one goes to Algiers, another to Tunis, and a third to grand Cairo, &c. Those persons who go to Algiers and Tunis are not under the necessity of asking permission, as they are persons who are accustomed to carry on a trade with those two places; whence they return with a quantity of their respective manufactures. The caps of Tunis are of great use in the empire of Morocco, and their silks also sell at a very good price, though upon the whole those of Algiers are preferable for the girdles used by the Moors, curtains, women's dress, and furniture for beds and rooms. The manufactures indeed of both Algiers and Tunis are brought to a greater perfection than those of Morocco. The merchants who go upon these expeditions carry with them ready money, Haicks and slippers, which are the manufactures of Morocco, and dispose of the two last articles to the Arabs and inhabitants of the towns in the neighbourhood of Algiers and Tunis, who, though they do not wear the Haick as a part of their dress, yet make use of them for a variety of other purposes.

Some time within the first fifteen days of the month Jumeth Tenii, every proper preparation being previously made, the grand caravan sets off from

from Teza in the following order:—After having invoked the true and ſole God and his prophet Mahomet, to give every benediction to this ſacred journey, they all meet near the tent of the chief conductor, who is named in Arabic Scheck Rebeck, and commence their devotions to the ſound of clarinets, tabors, &c. The unloaded camels and mules are then firſt put in motion, attended by the cooks, watermen, &c. Next to this party follow thoſe who travel on foot, either from devotion or neceſſity; to theſe is entruſted the care of the loaded mules and camels. And the rear is brought up by thoſe who are mounted either on horſes or mules. The caravan is put in motion at ſun-riſe, ſtops at twelve o'clock at noon to dine, and about four in the afternoon the people encamp in the ſame manner as they did at Teza.

The courſe which they take is through the interior parts of the country, leaving Tremecen, Algiers, and Tunis to their left. Some of them, indeed, make excurſions to the two latter places, and afterwards join the caravan. By theſe means they are enabled both to obtain a freſh ſupply of proviſions for themſelves and beaſts, and to ſell to the Arabs Haicks, ſlippers, and old caps, for which they uſually receive a very good price: and the profits enable them frequently to make advantageous purchaſes at Mecca, Alexandria, and Cairo.

Upon their arrival, after a journey of two months and a half, at that part of the ſea-coaſt where the tower of Salines is ſituated, and which is about half a days ride from the city of Tripoli, they reſt themſelves ten days. At this place all

the pilgrims ſupply themſelves with forty or fifty days proviſions, which is generally ſufficient to ſupport them to Alexandria or Grand Cairo; and on their return they purchaſe in the neighbourhood of Tunis and Tripoli a large ſupply of mules, frequently giving only twenty-five hard dollars for what they afterwards ſell in Morocco for eighty or an hundred.

From the tower of Salines they continue their route as far as Alexandria and Grand Cairo, where they furniſh themſelves in the ſame manner as at Tripoli, with ſufficient proviſions for the remainder of the journey, which requires altogether near ſeven months to accompliſh. To thoſe who undertake this journey for the purpoſe of trade, it generally anſwers extremely well. By purchaſing goods at one place, and ſelling them at another, they contrive to make upon each ſale a profit of ten per cent.

The Arabs from Fez as far as Alexandria and Grand Cairo, though a rude claſs of people, are very warmly attached to their religion, and on that account give the pilgrims a friendly reception, furniſhing them with barley, butter, eggs, mutton, beef, &c. From that place, however, to Mecca the route is not ſo eaſy, as the Arabs, inſtead of the benefactors, frequently become the plunderers of theſe holy travellers. On theſe occaſions they ſpare nothing, and leave them not ſo much as the neceſſaries of life; particularly if they refuſe the contributions which they uſually demand for permitting the caravan to paſs peaceably through the country. Within the laſt ſeven or eight years this paſſage is become more dangerous than ever. The

banditti now assemble in very considerable bodies in these deserts, and at certain passes the travellers may be assailed with great advantage. In passing the isthmus of Suez, for instance, above Alexandia, the caravan may be defeated by an hundred men. These robbers, therefore, generally endeavour to post themselves in such a manner as to attack it in this place.

Those people who carry on a petty trade endeavour to convert their little stock into ready money upon their arrival at Mecca; where, with the remainder of the caravan, and other Mahometan pilgrims, they commemorate by a feast the nativity of the great prophet Mahomet, when every person is obliged to sacrifice at least one sheep. It is computed that on this day, which is the tenth of the moon Dalaja, above two millions of sheep are slaughtered at Mecca.

After the performance of this solemn rite the majority of the travellers employ themselves in laying out their money to the best advantage. Some purchase muslins Levant silks, &c.; others essence of roses, amber, musk, Persian silks, &c. while another part of them save their money to lay it out at Grand Cairo, where they purchase a good stock of raw silk, cottons, and manufactured silks of different kinds. In this city, indeed, every article may be had at nearly the same price as at Mecca. On the whole, we may assert, at a moderate computation, that the value of the articles contained in one of these caravans, joined with the ready money, amounts to two millions of hard dollars.

Those

Thoſe perſons who proceed by ſea join the caravan after diſembarking at Alexandria, and paying the freight of the veſſel in which they ſet ſail. On their return alſo, conſiderable numbers embark at Alexandria, and land at Tetuan or Tangier, whence they depart for their reſpective homes, and ſell the commodities they bring with them for perhaps a third more than their original price. Others continue their journey by land, and add to the riches brought from the Levant, the merchandizes of Tunis and Algiers, which are held in great eſteem throughout the empire of Morocco. By theſe means they double the capital they provided themſelves with at firſt ſetting out.

It would be no very difficult matter for a Chriſtian to join one of theſe caravans, provided he obtained the recommendation and expreſs permiſſion of his Mooriſh majeſty, or the Shaik of the caravan, who would take him under his protection. This obſtacle would be ſtill further removed, if the Chriſtian would conſent to wear the Turkiſh habit or dreſs himſelf in the manner they are obliged to adopt at Grand Cairo. By theſe means he would obviate every inconvenience to which the European dreſs ſubjects a traveller, both with reſpect to the wild Arabs, and to the weak and illiberal people of the caravan. As the caravan, however, does not go far into the interior parts of the country, the object of diſcovery would hardly be ſufficient to counterbalance the fatigues and dangers of the expedition.

There are no caravans which go directly into the interior parts of the country. It would, in fact, be as dangerous for a Mahometan as for a Chriſtian to penetrate an hundred leagues beyond

the inhabitants of these parts are savage, avaricious, and capable of committing any crime for a very trifling emolument. A fatal proof the cruelty of these Arabs occurred in 1786, when forty pilgrims on their return from Mecca, were massacred. These people demanded hospitality from the mountaineers of Zamor near Mequinez, for only one night; but as they brought some valuable goods with them, it is supposed that it was owing to that circumstance, that they were all put to death.

The country beyond the mountains of Atlas, about six days journey to the East of Morocco, is not even known though it is probable it might be penetrated with safety, provided the same means were used as are employed by the caravans which go to the South; that is, a small proportion of force, and a small proportion of generosity.

There is no particular caravan so considerable for the South as that which goes to Mecca. As these indeed are intended merely for the purposes of commerce, they seldom consist of more than one hundred and fifty, or perhaps two, or at most three hundred persons, including the muleteers, camel-drivers, and other servants. Some of these caravans set out from Morocco, while others go from Tarudant, Fez, and Tetuan. The first pass by way of Domnet, while the others meet at Tafilet, and thence pursue their journey towards the desert. These caravans go no further than Tombut, where there are some merchants of Morocco, established for the purpose of carrying on a trade with the inland parts of Guinea, where they traffick for slaves, ivory, gold dust, &c. The merchandizes which the caravans carry from Morocco,

Morocco, Tarudant, &c. consist of Haicks and blue cloths for which they find a good sale throughout the country of the Mohafres and at Thouat.

The city of Thouat is in the interior parts of the country, about thirty days journey from Tafilet. From Thouat the caravans proceed directly to Tombut. There is much greater danger in passing the two deserts between Tafilet and Thouat, than between the latter place and Tombut. As the Arabs of the deserts are much addicted to rapine, the caravans are obliged to make them trifling presents, to enable them to travel without being molested. The other Arabs, who purchase merchandize, such as blue cloths, small daggers, looking-glasses, &c. pay generally in return ostrich-feathers; and this traffick is attended with very tolerable profits.

The articles which the caravans carry immediately to Tombut are tobacco and salt. It is necessary to pay attention to what camels may be wanted for the purposes of carrying water through the deserts, as in some parts they travel four, and in others nine days, without meeting with a drop of water. It is in a great measure on this account that the camel becomes so useful an animal in hot climates. Their stomachs, it is well known, are so constructed as to allow them to pass many days without food or drink. In the inner coats of their stomachs there are a number of little cells, in which they retain a large proportion of water for a length of time, nature having provided them with a method of regurgitating it when thirsty. From the size of the stomach it also admits of a

large portion of food to be taken in at a time, to which they have recourſe by rumination when their appetite calls for a ſupply of nouriſhment. Their owners, therefore, have only to give them plenty of barley and water at the entrance of the deſerts, and that proves ſufficient to laſt them till a freſh ſupply can be conveniently procured.

Theſe extraordinary animals are able to carry a very great weight in proportion to their ſize, and to perform very long journeys without much apparent fatigue. They are uſed both for the purpoſes of riding and carrying burdens. Their ſteps are very long and ſlow, and they are tractable and eaſily managed. They are taught to kneel down when they are loaded; and when uſed for the ſaddle are entirely managed by a ſhort and thick ſtick, which both ſerves the purpoſes of bridle and whip. It is not uncommon in Barbary to ſee three perſons, with furniture in proportion, mounted upon one camel.

Upon the arrival of the caravans at Tombut, they exchange their tobacco and ſalt for ſlaves, gold duſt, and ivory, which are brought thither from Guinea. Four thouſand ſlaves are ſuppoſed to be annually carried from Tombut, great part of whom are ſent to Maſcar, Algiers, and Tunis. It but ſeldom happens that any eunuchs are brought away, unleſs by a particular commiſſion from the emperor or ſome of the princes, no other perſon in the country being permitted to keep them. It is indeed extremely difficult to procure them at all. The place whence they are uſually brought is the kingdom of Bambara. In Muley Ihmael's reign the number of eunuch's in the empire

pire of Morocco was ſuppoſed to amount to ſeven hundred; but they are now ſo reduced, that one hundred is the utmoſt that could be muſtered in the whole empire.

Thoſe perſons who have been concerned in the trade to Tombut for the laſt twenty years, compute the value of the merchandizes tranſported annually thither from the empire of Morocco to amount to at leaſt a million of hard dollars; and the commodities received in return, ſuch as oſtrich-feathers, ivory, gold duſt, amber, and Guinea ſlaves, to ten millions; two thirds of which are carried to Algiers, Tunis, &c. The ſlaves are purchaſed near Tombut, at a very cheap rate, there having been inſtances of a fine Negro boy being bought for ſix pounds of ſalt.

As a proof that Chriſtians may proceed along the ſhore by land from Guinea to Morocco, two French men, in the year 1781, came from Senegal to Morocco, and brought intelligence of ſome forts having been taken from the Engliſh on that river. It is, however, proper to remark, that they were provided with eſcorts from one place to another.

CHAP. XII.

Summons to appear before the Emperor—Admission into the Royal HAREM. *Attendance on* LALLA ZARA.—*Introduction to* LALLA BATOOM, *the chief Sultana.*—*Introduction to* LALLA DOUYAW, *the favourite wife of the Emperor—her History.—Description of the* HAREM—*its Economy.—Concubines of the Emperor.—Adventure and Altercation with one of those Ladies.—Dress of the Ladies in the* HAREM.—*Opinion of the Moors concerning the Female Sex.—Emperor's Children.—Dress, Manners, and Situation of the Female Sex in Barbary.*

FROM the unsuccessful efforts which I had made for the purpose of procuring my dispatches, I had begun to reconcile myself to the idea of remaining a prisoner at Morocco, when, to my great surprize, at the expiration of a month from the time of the prince's departure, his Moorish majesty sent to me in particular haste to repair to the palace.

Upon receiving this message my best hopes were excited. I naturally expected an immediate emancipation, as it is necessary that every stranger should see the emperor previous to his departure; and I flew to the palace with all the alacrity which such an expectation was certain to inspire. What then was my astonishment, when, upon my arrival at the palace, a messenger brought orders from the emperor, the purport of which was, that I should immediately examine one of his sultanas who was indisposed, and in the afternnoon return with

with proper medicines, and at the same time report my opinion of her case to his majesty.

It is difficult to say whether disappointment or surprize were the predominant emotion in my mind on receiving this order. After the prejudices which from his dislike to the English, and his ignorance of the effects of internal medicines, the emperor was known to have entertained against me, and after having detained me at Morocco for such a length of time, with no apparent view but that of manifesting his contempt of me as an Englishman, it appeared unaccountable that he should give orders for my admission into the Harem, where in addition to the former objections, there were also some still stronger in the eyes of the Moors; as the admission of one of our sex into that sacred depository of female charms, was almost unprecedented, and I believe totally so with respect to the Harem of the emperor.

Whatever might be the motives with his imperial majesty for the violation of Mooriſh decorum in this instance, I did not conceive I had much reason to rejoice at the event. I had already experienced too much ingratitude from the prince, as well as too much ungenerous treatment from the emperor, to encourage me to undertake any future engagement of the kind in this country; and the difficulties and prejudices which from experience I knew I had to encounter, when employed in my professional line by the Moors, united to the uncertainty of removing the lady's complaint, rendered it altogether not very safe to administer my advice under such disadvantageous circumstances; and even that curiosity which would naturally be ex-

cited in moſt-perſons on ſuch an occaſion, was not ſufficient to reconcile me to this new employment.

Unfortunately in this dilemma I had very little time allowed me to determine, ſince the meſſenger was waiting to conduct me to the gate of the Harem. My embarraſſment, however, continued only for a ſhort period; for I ſoon recollected that it was in vain to oppoſe the emperor's order. I therefore deferred giving a deciſive anſwer till I had ſeen my patient, and made myſelf fully acquainted with the nature of her complaint.

The public and uſual entrance to the Harem is through a very large arched door-way, guarded on the outſide by ten body guards, which leads to a lofty hall, where the captain or Alcaide, with a guard of ſeventeen eunuchs, are poſted. No perſon is admitted into this hall, but thoſe who are known to have buſineſs in the Harem.

The emperor's order being delivered on the outſide of the door to the Alcaide, I was immediately, with my interpreter, conducted into the Harem by one of the Negro eunuchs. Upon entering the court into which the women's apartments open, I diſcovered a motley group of concubines, domeſtics, and negro ſlaves, who were variouſly employed. Thoſe of the firſt deſcription had formed themſelves into circles, ſeated on the ground in the open court, and were apparently engaged in converſation.—The domeſtics and ſlaves were partly employed in needle-work, and partly in preparing their cuſcoſoo. My appearance in the court, however, ſoon attracted their attention, and a conſiderable number of them upon obſerving me, unacquainted with the means by which I had been

been admitted into the Harem, retreated with the utmoſt precipitancy into their apartments; while others more courageous approached, and enquired of my black attendant who I was, and by whoſe orders he had brought me thither.

The moment it was known that I was of the medical profeſſion, parties of them were detached to inform thoſe who had fled, that I was ſent in by order of the emperor to attend Lalla Zara, my intended patient's name, and requeſting of them to come back and look at the Chriſtian. Seranio Tibib! Chriſtian Doctor! reſounded from one end of the Harem to the other; and in the courſe of a few minutes I was ſo completely ſurrounded by women and children, that I was unable to move a ſingle ſtep.

Every one of them appeared ſolicitous to find out ſome complaint on which ſhe might conſult me, and thoſe who had not ingenuity enough to invent one, obliged me to feel their pulſe; and were highly diſpleaſed if I did not evince my excellence in my profeſſion by the diſcovery of ſome ailment or other. All of them ſeemed ſo urgent to be attended to at the ſame time, that while I was feeling the pulſe of one, others were behind, pulling my coat and entreating me to examine their complaints, while a third party were upbraiding me for not paying them the ſame attention. Their ideas of delicacy did not at all correſpond with thoſe of our European ladies, for they exhibited the beauties of their limbs and form with a degree of freedom that in any other country would have been thought indecent; and their converſation was equally unreſtrained.

This

This apparent laxity of conduct in the Mooriſh ladies does not proceed from a depravity in principle. As the female ſex in this country are not entruſted with the guardianſhip of their own honour, there is no virtue in reſerve. A depraved education even ſerves to corrupt inſtead of to reſtrain them. They are not regarded as rational or moral agents; they are only conſidered as beings created entirely to beſubſervient to the pleaſure of man. To excite the paſſions, and to do and ſay every thing which may inflame a licentious imagination, become therefore neceſſary accompliſhments in the female ſex, and their manners and conduct naturally aſſume a caſt totally different from thoſe women in a more refined and more liberal ſtate of ſociety. In thoſe inſtances to which I refer, they were not conſcious of treſpaſſing the limits of decency; and in others they manifeſted a ſingular attention to what they conceived to be decorum. When I requeſted to ſee the tongues of ſome patients who complained of feveriſh ſymptoms, they refuſed to comply, conſidering it as inconſiſtent with their modeſty and virtue; ſome of them indeed laughed at the ſingularity of the requeſt, and attributed it either to an impertinent curioſity, or an inclination to impoſe on their underſtandings.

As the number of my patients continued to increaſe rather than to diminiſh, there appeared but little proſpect of an introduction to the ſultana Lalla Zara, whom I was firſt directed to attend, in any reaſonable time. The eunuch, however, wearied out with waiting, exerted all the vigour of authority which his natural effeminacy would admit

admit of in obliging them to diſperſe, and which was ſo far effectual at leaſt as to allow me room to paſs, though this female croud ſtill followed me till I had nearly reached the lady's apartment.

From the firſt court into which I had been introduced, I paſſed through two or three ſimilar, till I at length arrived at the chamber of my intended patient. I was here detained a little time in the court, till my patient and her apartment were ready to receive me.—Upon my entrance I found the lady ſitting croſs-legged on a mattreſs placed upon the floor, and covered with fine linen, with twelve white and negro attendants, ſeated on the floor alſo, in different parts of the chamber. A round cuſhion was placed for me next to the lady, on which I was deſired to be ſeated. I ſhould have remarked, that, contrary to my expectations, I found that none of the emperor's women diſguiſed their faces in the manner which I had experienced in the prince's Harem, but I ſaw them all with the ſame familiarity as if I had been introduced into the houſe of an European.

Lalla Zara*, who was of Mooriſh parents, was about eight years ago remarkable for her beauty and accompliſhments; on which account ſhe was then in every reſpect the favourite wife of the emperor. So dangerous a pre-eminence could not be enjoyed, without exciting the jealouſy of thoſe females whoſe charms were leſs conſpicuous; and who, beſides the mortification of having a leſs

* Lalla, ſignifies lady or miſtreſs, but is only applied in this country to the ſultanas.

ſhare

ſhare of beauty, experienced alſo the diſgrace of being deſerted by their lord.

Determined to effect her ruin, they contrived to mix ſome poiſon (moſt probably arſenic) in her food, and conducted the deteſtable plot with ſuch art and addreſs, that it was not perceived until the deleterious drug had began its baneful operations. She was ſeized with moſt violent ſpaſms, and a continual vomiting; and had ſhe not been poſſeſſed of an uncommonly ſtrong conſtitution, ſhe muſt immediately have fallen a victim to the machinations of her rivals. After a ſevere ſtruggle, however, between life and death, the effects of the poiſon in ſome degree abated; but it left the unhappy lady in a ſtate of dreadful debility and irritation, and particularly in the ſtomach, from which it was not perhaps in the power of medicine to extricate her. Her beauty too, the fatal cauſe of her misfortune, was completely deſtroyed, and her enemies, though diſappointed in their aim of deſtroying her life, yet enjoyed the malignant triumph of ſeeing thoſe charms which had excited their uneaſineſs, reduced below the ſtandard of ordinary women.

When I ſaw her, ſhe had ſuch a weakneſs of digeſtion, that every ſpecies of food which ſhe took, after remaining a few hours on her ſtomach, was returned perfectly crude and undigeſted. As ſhe did not receive proper nouriſhment, her body had waſted away to a ſhadow, and her frame was in ſo a weak a ſtate, as not to allow her to walk without aſſiſtance. Her complexion was entirely altered. Her ſkin, from being naturally clear and fair, as I was informed, was changed to a ſickly

ſickly brown, which, joined to a ruined ſet of teeth, and a ghaſtly countenance, had effaced every trace of that beauty, which ſhe before might have poſſeſſed. Upon my firſt entering her apartment, though from my profeſſion accuſtomed to behold objects of diſtreſs and miſery yet I was ſo forcibly ſtruck with her unhappy ſituation and wretched appearance, that I was obliged to exert all the fortitude of which I was maſter, to avoid the diſcovery of my feelings.

Lalla Zara was at this time about ſix-and-thirty years of age, and though in ſo weak a ſtate, had two beautiful young children; the firſt was in its ſixth year, and the youngeſt, which was then under the care of a wet-nurſe, was very little more than a twelve-month old. I was quite aſtoniſhed to obſerve ſuch ſtrong and apparently healthy children, the offspring of a mother whoſe conſtitution was ſo dreadfully impaired. It was certainly, however, a very fortunate circumſtance for Lalla Zara that ſhe had theſe children; ſince by the Mahometan law a man cannot divorce his wife provided ſhe bear him children; ſo that though the emperor took very little notice of this poor lady, yet he was, for the above reaſon, obliged to maintain both herſelf and her offspring.

From the wretched ſituation in which I have deſcribed this unfortunate female, it is eaſy to conceive that her ſpirits muſt revive at the moſt diſtant proſpect of procuring relief in her diſagreeable complaint. Such, indeed was the the caſe. She received me with all that ſatisfaction which hope, united with ſome degree of confidence, moſt naturally inſpires.

Under

Under these circumstances the predicament in which I felt myself was, I must confess, most truly embarrassing. It was one of those unpleasant situations, in which duty and interest are completely in opposition to each other, or rather when the sympathetic feelings stand opposed to personal safety. Humanity pointed out to me that it was my duty to relieve her if possible; on the other hand, self-preservation no less strongly dictated, that it was absolutely necessary to my safety and happiness to embrace the first opportunity of leaving a country where I existed in the most critical and most disagreeable situation. Both these sentiments for some time pressed equally on my mind, and left me at a loss how to determine. I at length, however, fixed on a middle plan of conduct, which appeared likely to affect the safety of the lady, without endangering my own. This was, to give a proper course of medicines a fair trial for a fortnight; and then, if the least prospect of amendment should appear in consequence of them, I could leave her more, with such directions as might enable her to use them without medical attendance.

This plan I conceived it most prudent not to communicate immediately to my patient: I therefore, without affording her any very flattering hopes of a cure, assured her, that I would use every means with which I was acquainted for the restoration of her constitution. Contrary to most other Mooriſh females, I found Lalla Zara in every respect affable and polite; though deprived of her health, she retained her natural vivacity, and with the ravages of her inveterate malady, she still remained a pleasing and an interesting character.

I was

I was upon the point of taking my leave of Lalla Zara, when a female meſſenger appeared to requeſt my attendance upon Lalla Batoom, who, from the priority of her marriage, is called the firſt wife of the emperor, and is more properly entitled to the denomination of ſultana than any of the others.

As the emperor had given directions for my admiſſion to Lalla Zara only, and as I ſoon perceived that the eunuch regarded me with the moſt jealous eye, I muſt confeſs that, however my curioſity might be excited, yet when ſolicited to viſit the other ladies, I could not help feeling ſome apprehenſions of the danger which I incurred by tranſgreſſing the emperor's order. On the other hand, I reflected, that both the eunuch and the women would be equally involved in the conſequences of a diſcovery; the firſt for conducting me, and the others for admitting me into their apartments; and therefore that it was as much their intereſt as mine to be cautious, as well in preventing the circumſtance from reaching the emperor's ears, as in not receiving me in their apartments at a time when he was likely to enter the Harem. All theſe arguments, united to the deſire which I felt to avail myſelf of ſo favourable an opportunity of ſeeing a place where no European had ever before been admitted, had ſo much weight, that my objections were ſpeedily removed.

I found Lalla Batoom to be a perfect Mooriſh beauty; ſhe was moſt immoderately fat, about forty years of age, with round and prominent cheeks, which were painted a deep red, ſmall black eyes, and a viſage completely guiltleſs of expreſſion.

She

She was ſitting upon a mattraſs on the floor, which, as uſual, was covered with fine white linen, and ſhe was ſurrounded with a large party of concubines, whom I was informed ſhe had invited to be her viſitors on the occaſion. Her room bore a much greater appearance of grandeur than that of Lalla Zara, and ſhe was indulged with a whole ſquare to herſelf.

As ſoon as I entered her apartment, Lalla Batoom requeſted of me to be ſeated cloſe by her ſide, and to feel her pulſe. Her complaint was a ſlight cold, of which an unconquerable deſire of ſeeing me had moſt probably been the occaſion. As ſoon as I had felt her pulſe, and pronounced my opinion, I was employed in going through the ſame ceremony with all the other ladies in the room, who deſired I would acquaint them with all their complaints without any farther enquiries. From the great experience which I had acquired in this kind of practice while at Tarudant, and from the knowledge which I had attained of their complaints, which in general proceeded from too violent an attack upon the cuſcoſoo, I was enabled to make no deſpicable figure in this myſterious art, and was very ſucceſsful in my opinions.

From the ſubject of their own health, the converſation preſently changed to criticiſms upon my dreſs. There was not a ſingle part of it which was not examined, and commented on with their uſual loquacity. My interpreter was then aſked if I was a married man, and if ſo, whether I had brought my wife with me, with a variety of equally important queſtions. In the midſt of this converſation, tea was introduced, though at eleven o'clock

o'clock in the morning. A ſmall tea-board with four very ſhort feet, ſupplied the place of a table, and held the tea equipage. The cups were about the ſize of large walnut-ſhells, of the very beſt Indian china, and of which a very conſiderable number was drank.

After I had concluded my viſit to the queen of the Harem, I was next conducted to Lalla Douyaw, the favourite wife of the emperor, whom I found to be what would be termed in Europe a very fine and beautiful woman. She is a native of Genoa, and was, with her mother ſhipwrecked on the coaſt of Barbary, whence they became the emperor's captives. At that period, though but eight years of age, her perſonal charms were ſo very promiſing and attractive, that they induced the emperor to order her to be taken forcibly from her mother, and placed in his Harem, where, though at ſo early a period of life every means were in vain employed to entice her to change her religion, till at length the emperor threatened to pull up every hair of her head by the roots, if ſhe deſiſted any longer; and ſhe then found herſelf obliged to ſubmit to his inclinations.

After remaining ſome time in the character of a concubine, the emperor married her; and from her great great beauty, addreſs, and ſuperior mental accompliſhments, ſhe ſoon gained his beſt affections, which ſhe ever after poſſeſſed. She had, indeed, ſo much influence over him, that though he was naturally of a very ſtubborn diſpoſition, ſhe was never known to fail in any favour ſhe ſolicited, provided ſhe perſevered in her requeſt.

When

When I saw her she was about thirty years of age; in her person rather corpulent, and her face was distinguished by that expressive beauty which is almost peculiar to the Italian women. Her address was pleasing, and her behaviour polite and attentive. In the Harem, from her accomplishments in reading and writing well the Arabic language, she was considered by the other females as a superior being.

From the circumstance of being taken so young into the Harem, she had nearly forgotten her native language, and could only converse fluently in Arabic, having but a distant recollection of the events which first brought her into her present situation. She, however, informed me that we were brother and sister (a common phrase used by the Moors to express the affinity which Christians bear to each other in a religious sense) and had discernment enough to observe that she was among a very uncouth and ignorant people. She added, that her mother, whom I had afterwards an opportunity of seeing at a Venetian merchant's house at Mamora, was still a Christian, though she herself was no longer such, and that she hoped I would visit her every time I came to the Harem.

Her complaint was a scorbutic affection of the gums, which threatened the loss of some of her front teeth. This circumstance gave her the greatest uneasiness, as she was fearful it might disfigure her other features, and by that means cause an abatement in the affection of the emperor. On this account she was extremely anxious to have my advice, though when I was in her apartment she always experienced the strongest apprehensions

lest

left my attendance on her should come to the emperor's knowledge, which might be attended with the most serious consequences to us both.

Lalla Zara, owing to her bad state of health, and the consequent ruin of her personal charms, had long been neglected by the emperor, who, most probably, admitted of my attendance on her more for the sake of exonerating himself from her constant importunities to see me (for it was a considerable time before she could gain his consent) than from any great anxiety on his part for her recovery. With respect to a person of such a description, it was perhaps a matter of indifference to the emperor by whom she was seen or known, and therefore there was no ground for that jealousy to which the Moors in general are so notoriously addicted.

Lalla Douyaw was very differently situated. She was in the bloom of health and beauty, with all those exterior accomplishments which were likely to excite the most ardent passion; and indeed the emperor's attachment to her was unexampled.—Under these circumstances, when we consider with what caution the Moors in general endeavour to prevent any foreign intercourse with their women, it could not be supposed that the emperor would relish the idea of an European in particular being admitted frequently, and almost alone, to this first object of his dearest affections.

Lalla Douyaw, however, to prevent the possibility of detection, enjoined her female slaves to be particularly assiduous to inform her when there was the smallest reason for an alarm; while, on the other hand she was continually making presents

ſents to the eunuch who attended me, cautioning him at the ſame time not to intimate to any perſon out of the Harem that I had been admitted into her apartment. She ſo far gained an aſcendancy over him, that I frequently remained with her for an hour at a time, converſing upon European cuſtoms; and though ſhe knew but little of them, yet the ſubject always ſeemed to afford her the higheſt pleaſure. As ſoon as ſhe thought it would be imprudent for me to remain any longer, ſhe requeſted of me to go, but with a promiſe to call upon her the next time I viſited the Harem. Her apprehenſion of a diſcovery was not confined to the chance of an alarm from the emperor, or from the perfidy of the eunuch; it was likewiſe extended to the jealouſy of the other women in the Harem, who might probably rejoice in an opportunity of effecting her ruin. It was, however, perhaps a fortunate circumſtance for us both, that by moſt of them admitting me into their apartments, it was equally their intereſt to be ſilent, ſince a diſcovery of the one would inevitably lead to the detection of the others.

The fourth wife, who is daughter to an Engliſh renegado, and mother to the reigning emperor, being at Fez at the time when I viſited the Harem, I had not an opportuntiy of ſeeing.

When I waited on the emperor in conſequence of my viſit to the Harem, I was honoured with quite a private audience; for he received me in the court cloſe to his houſe where no perſon is permitted to be preſent while the emperor is there, but a few pages, and the people who immediately belong to his carriage.

The

The ſovereign was in an open four-wheeled carriage, hung very low, of a ſize juſt large enough to admit one perſon, and drawn by the ſons of four Spaniſh renegadoes. As ſoon as I was obſerved by him, his majeſty ordered me with my interpreter to approach, and carry him the medicines, deſiring me to taſte them before him, to convince him, I imagine, that there was nothing in them that was improper. He then examined them with great attention, and ordered me to explain to him what they were, and in what manner they were expected to act. When required to give my opinion concerning the caſe of my patient, I informed his majeſty, that the ſultana's complaint was of ſuch a nature as to require a very long courſe of medicines, but which I apprehended it would not be neceſſary to change; that therefore I propoſed to attend her for a fortnight, and then leave her a proper ſupply, with ſuch directions as might enable her to take them almoſt with the ſame advantage as if I was preſent. I added, that I had received orders from the governor of Gibraltar to return to the garriſon immediately, which if I diſobeyed I ſhould certainly loſe a very good employment; and that, as I was convinced of the emperor's kind intentions towards me, by the promiſes which he had made at my firſt audience, I was perſuaded his majeſty would not detain me a day longer than the period I mentioned. In reply, the emperor ſaid, that he only wiſhed me to attend the ſultana for about ten days, at the expiration of which, if the medicines proved likely to be uſeful, I ſhould then leave her a proper ſupply, and he would ſend me home

home (to uſe his expreſſion) upon a fine horſe. He then gave orders to his prime miniſter to pay me ten hard dollars as a preſent; and commanded that free admittance ſhould be granted me into the royal Harem, whenever I thought it neceſſary.

The Harem, as I before obſerved, forms a part of the palace or ſeraglio, without any other immediate communication with it than a private door, uſed only by the emperor himſelf.

The apartments, which are all on the ground floor, are ſquare, very lofty, and four of them encloſe a ſpacious ſquare court into which they open by means of large folding-doors. Theſe, as in other Mooriſh houſes, which in general have no windows, ſerve the purpoſe of admitting light into the apartments. In the centre of theſe courts, which are floored with blue and white checquered tiling, is a fountain, ſupplied by pipes from a large reſervoir on the outſide of the palace, which ſerves for the frequent ablutions recommended by the Mahometan religion, as well as for other purpoſes.

The whole of the Harem conſiſts of about twelve of theſe ſquare courts communicating with each other by narrow paſſages, which afford a free acceſs from one part of it to another, and of which all the women are allowed to avail themſelves.

The apartments are ornamented externally with beautiful carved wood, much ſuperior to any I have ever ſeen in Europe, as well for the difficulty of the workmanſhip, as for the taſte with which it is finiſhed. In the inſide moſt of the rooms are hung with rich damaſk of various colours; the floors are covered with beautiful carpets, and there

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are mattreſſes diſpoſed at different diſtances for the purpoſes of ſitting and ſleeping.

Beſides theſe, the apartments are furniſhed at each extremity with an elegant European mahogany beadſted, hung with damaſk, having on it ſeveral mattreſſes placed one over the other, which are covered with various coloured ſilks; but theſe beds are merely placed there to ornament the room. In all the apartments without exception, the ceiling is wood, carved and painted. The principal ornaments in ſome, were large and valuable looking-glaſſes, hung on different parts of the walls. In others, clocks and watches of different ſizes, in glaſs caſes, were diſpoſed in the ſame manner. In ſome of the apartments I obſerved a projection from the wall, which reached about half way to the ceiling, on which were placed ſeveral mattreſſes over each other, and each covered with ſilks of different colours. Above and below this projection the wall was hung with pieces of ſattin, velvet, and damaſk, of different colours, ornamented on each edge with a broad ſtripe of black velvet, which was embroidered in its centre with gold.

The whole Harem was under the management of the principal ſultana, Lalla Batoom: that is in general, ſhe was diſtinguiſhed by the title of miſtreſs of the Harem, without having any particular controul over the women. This lady and Lalla Douyaw, the favourite, were indulged with a whole ſquare to themſelves; but Lalla Zara, and all the concubines, were only allowed each a ſingle room.

Each female had a separate daily allowance from the emperor, proportioned to the estimation in which they were held by him. Out of this they were expected to furnish themselves with every article of which they might be in want; the Harem is therefore to be considered as a place where so many distinct lodgers have apartments without paying for them, and the principal sultana is the mistress of the whole.

The daily allowance which each woman received from the emperor for her subsistence was very trifling indeed. Lalla Douyaw, the favourite sultana, had very little more than half-a-crown English *per diem*, and the others less in proportion. It must be allowed, that the emperor made them occasional presents of money, dress, and trinkets; but this could never be sufficient to support the number of domestics and other expences they must incur. Their greatest dependence, therefore, was on the presents they received from those Europeans and Moors who visited the court, and who employed their influence in obtaining some particular favour from the emperor. Nor had the monarch sufficient delicacy to discourage this mode of negociation. He well knew that if his women had not obtained supplies by other means, they must have had recourse to his purse; and as he had taken too good precautions to allow any mischief to arise from this custom, he was always well pleased to have business transacted through that channel. Ambassadors, consuls, and merchants indeed, who were acquainted with the nature of the court, perfectly knew that this was always the most successful mode that could be adopted. As an illustration

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of this assertion, when I was at Morocco, a Jew, desirous of obtaining a very advantageous favour from the emperor, for which he had been a long time unsuccessfully soliciting, sent to all the principal ladies of the Harem presents of pearls to a very considerable amount; the consequence was, that they all went in a body to the emperor, and immediately obtained the wished-for concession.

The ladies separately furnish their own rooms, hire their own domestics, and, in fact, do what they please in the Harem, but are not permitted to go out without an express order from the emperor, who very seldom grants them that favour, except when they are to be removed from one palace to another. In that case a party of soldiers is dispatched a little distance before them, to disperse the male passengers in particular, and to prevent the possibility of their being seen. This previous step being taken, a piece of linen cloth is tied round the lower part of the face, and afterwards these miserable females cover themselves entirely with their Haicks, and either mount mules which they ride like men, or, what is more usual, are put into a square carriage or litter, constructed for this purpose, which by its lattice-work allows them to see without being seen. In this manner they set off under the charge of a guard of black eunuchs. This journey, and sometimes a walk within the bounds of the palace, with which they are, however, seldom indulged, is the only exercise they are permitted to take.

The emperor's Harem consisted of between sixty and a hundred females, besides their domestics and slaves, which were very numerous. The four

wives which I have already noted are by no means to be considered as the first set of which the emperor was possessed, since some died and others were repudiated*. So that it is a difficult matter to determine what was the precise number of Sidi Mahomet's wives.

Many of the concubines were Mooriſh women, who had been presented to the emperor, as the Moors consider it an honour to have their daughters in the Harem; several were European slaves, who had been either made captives or purchased by the emperor, and some were Negroes.

In this groupe the Europeans, or their descendants, had by far the greatest claim to the character of handsome. There was one in particular, who was a native of Spain, and taken into the Harem at about the same age as Lalla Douyaw, who was indeed a perfect beauty. Nor was this lady quite singular in that respect, for many others were almost equally handsome.

The Mooriſh women have in general an inexpressive countenance, and a rustic simplicity of manners. Their persons are below the middle stature, of a remarkably fat and square make, with very large hands and feet. Their complexions are either a clear brown, or, what is more usual, of a sallow cast. Their faces are round, and their eyes in general black; the nose and mouth very small, and the latter is usually accompanied with a good set of teeth.

* The Mahometan law allows a man to divorce his wife, provided she does not produce him any children, and he returns her the portion which was agreed upon when the marriage first took place.

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Among my patients in the Harem, was one of the Mooriſh concubines, who with a handſome ſet of features had united an intolerable ſhare of pride and affectation, the effects of which I experienced in the moſt diſguſting degree. I was deſired to adminiſter to her a remedy for a ſlight complaint of the ſtomach, with which ſhe had been affected for a few days. The medicine was to be of ſo gentle a nature as not to create the ſlighteſt degree of pain, or any inconvenience whatever. Determined that ſhe ſhould have no reaſon to complain on that account, I prepared her a powder, which, had ſhe given it to a new-born infant, would have proved as inoffenſive as to herſelf.

The lady, however, ſtill apprehenſive of its bad effects, obliged her younger ſiſter, who was likewiſe a concubine in the Harem, to take it by way of trial; and then, if it agreed, it was her intention to have had another doſe for herſelf. Unfortunately for me, the young lady, at the idea of being compelled to take a medicine of which ſhe was not in want, ſoon after ſhe had ſwallowed it became very ſick, which ſo alarmed her ſiſter, that ſhe immediately ſent for me, and upbraided me in the ſevereſt language, for ſending a medicine which had nearly deſtroyed the young lady, who had been in the moſt violent agonies the whole day; adding, that had ſhe not been poſſeſſed of a very ſtrong conſtitution, ſhe muſt inevitably have periſhed. She tauntingly obſerved, that ſhe had formed a better opinion of the Chriſtians than ſhe now found they deſerved; and aſked me imperiouſly, whether I was a proper perſon to undertake

dertake the cure of the ſultana? As it was impoſſible that I could be pleaſed with theſe ignorant and unmerited reproaches, and as I was well aware that ſince I had no directions to attend any perſon but Lalla Zara, it was entirely a matter of favour in me to comply at all with their requeſt, I embraced the opportunity of at once ſilencing her ill-timed loquacity, and effectually putting a ſtop to ſimilar impertinence from any other quarter. I explained to her, in the firſt place, that ſo far from the medicines having the tendency of which ſhe accuſed them, that they in reality were of much too mild a nature for a perſon of her conſtitution. I added, that ſince ſhe entertained ſuch ſuſpicions of them from the firſt, how could ſhe be ſo deſtitute of affection and feeling as to compel her ſiſter to take what ſhe would not venture upon herſelf, without regard to the difference of her age, or to the ſtate of the health? That her ungrateful behaviour would operate as a diſcouragement to me, and would perhaps prevent my affording aſſiſtance to many of the other ladies, whoſe complaints might require much more attention than hers did; and that in future ſhe could not expect to receive from me, if it ſhould even be neceſſary, the ſmalleſt aſſiſtance. She now began to relent, and acknowledged that ſhe had been rather too warm, adding many apologies, and concluded with wiſhing me a happy return to my country and friends.

I could adduce many other anecdotes to illuſtrate the ignorance and pride of theſe unfortunate women; but this I think will be ſufficiently convincing to anſwer the purpoſe. It may not be improper

proper to add, that this little altercation proved afterwards of great ſervice to me in the Harem, by convincing the ignorant part of it that I paid very little attention to their caprice.

Obſerving that the eunuchs kept a very cloſe and watchful eye over me when I viſited the Harem, I always took care that my deportment in their preſence ſhould be ſuch as to give them no reaſon for any complaint againſt me. When in the apartments of my patients I ſometimes ſo far forgot myſelf, as to enter into a pretty long converſation; but I found that the eunuch was always diſpoſed to interrupt our entertainment, by hinting that I had already ſtaid too long, and muſt therefore depart. With Lalla Douyaw, however, they ſeemed to have leſs influence; and though ſhe thought it prudent to make them occaſional preſents, yet ſhe never would ſuffer me to leave the room till by her own requeſt.

In one of my viſits I obſerved a proceſſion, which upon inquiry I found was intended as an invocation to God and Mahomet for rain, of which there had been a ſcarcity for ſeveral preceeding months. The proceſſion was commenced by the youngeſt children in the Harem, who were barely able to walk, two a-breaſt, and theſe were followed by the next in age, till at length a great part of the women fell into the groupe, making altogether upwards of a hundred perſons. They carried on their heads their prayers written on paper, paſted on a ſquare board, and proceeded through all the courts ſinging hymns, the purport of which was adapted to the ſolemn occaſion. I was informed that they had continued this cere-

money every day during the whole of the dry weather, and were to repeat it till their prayers were attended with ſucceſs.

Though the emperor occaſionally came into the Harem, yet it was more uſual for him to give notice to thoſe ladies whoſe company he wiſhed, to attend in his apartment; when they made a point of ſetting off their charms to the beſt advantage. When in his preſence they paid him every attention which a common ſlave would ſhew to his maſter, and never ventured to offer their opinion, except by his approbation.—But to return to the Mooriſh ladies.

From the idea which is ſo prevalent with this people, that corpulency is the moſt infallible mark of beauty, the women uſe a grain which they name Ellhouba, for the purpoſe of acquiring that degree of perſonal excellence at which they aſpire: this they powder and eat with their Cuſcoſoo. They likewiſe take, with the ſame intention, large quantities of paſte, heated by the ſteam of boiling water, which they ſwallow in the form of boluſes. It is certainly true, that the number of corpulent women in this country is very conſiderable, but it is probable that this circumſtance ariſes as much from their very confined and inactive mode of life, as from any of the particular means which they employ to produce that effect.

The dreſs of the ladies conſiſts of a ſhirt, with remarkably full and looſe ſleeves, hanging almoſt to the ground, the neck and breaſt of which are left open, and their edges are neatly embroidered with gold. They wear linen drawers, and over the ſhirt a Caftan, which is a dreſs ſomething ſimilar

ſimilar in form to a looſe great coat without ſleeves, hanging nearly to the feet, and is made either of ſilk and cotton or gold tiſſue. A ſaſh of fine linen or cotton folded is tied gracefully round the waiſt and its extremities fall below the knees. To this ſaſh two broad ſtraps are annexed, and paſſing over each arm over the ſhoulders form a croſs on the breaſt, and to that part of it which paſſes between the breaſt and ſhoulder of each arm is fixed a gold tortoiſe, careleſsly ſuſpending in front a gold chain. Over the whole dreſs is extended a broad ſilk band of the Fez manufacture, which ſurrounds the waiſt, and completes the dreſs, except when they go abroad, and then they inveſt themſelves in a careleſs manner with the Haick.

The hair is plaited from the front of the head backwards in different folds, which hang looſe behind, and at the bottom are all fixed together with twiſted ſilk. Over the heads they wear a long piece of ſilk about half a yard wide, which they tie cloſe to their head, and ſuffer the long ends, which are edged with twiſted ſilk, to hang behind in an eaſy manner nearly to the ground. The remainder of the head-dreſs is completed by a common ſilk handkerchief which ſurrounds the head like a woman's cloſe cap, differing from it only by being fixed in a full bow behind inſtead of in front. At the upper part of each ear hangs a ſmall gold ring half open, which has at one end a cluſter of precious ſtones, ſufficient nearly to fill up the vacancy occaſioned by the opening of the ring. At the tip, or lower part of the ear, is likewiſe ſuſpended a broad and ſolid gold ring, which is ſo large that it reaches as low as the

neck, and which, as well as the other, has a cluſter of precious ſtones, in proportion to the ſize of the ring. The ladies wear on their fingers ſeveral ſmall gold rings, ſet with diamonds or other precious ſtones, and on the wriſts broad and ſolid gold bracelets, ſometimes alſo ſet with precious ſtones. Their necks are ornamented with a great variety of bead and pearl necklaces. Below theſe a gold chain ſurrounds the neck, and ſuſpends in front a gold ornament.

Like the men, the Mooriſh women wear no ſtockings, but uſe red ſlippers, curiouſly embroidered with gold which they take off when they enter their rooms. Immediately above the ankle, each leg is ſurrounded with a large ſolid gold ring, which is narrow in front, but very broad behind.

The ladies paint their cheeks of a deep red, and ſtain their eye-lids and eye-brows with a black powder which I apprehend to be antimony. It is a branch of artificial beauty in this country, to produce a long black mark on the forehead, another on the tip of the noſe, and ſeveral others on each cheek. The chin is ſtained of a deep red, and thence down to the throat runs a long black ſtripe. The inſide of the hands, and the nails, are ſtained of a deep red, ſo deep indeed, that in moſt lights it borders on black; and the back of the hands have ſeveral fancy marks of the ſame colour. The feet are painted in a ſimilar manner with the hands.

I ſeldom obſerved in the Harem the women at any employment but that of forming themſelves into different circles for the purpoſe of converſation,

tion, ſometimes in the open courts, at others in the different apartments. As they are not permitted to enter the moſques, they pray at the appointed times in their own chambers. The Moors, indeed, entertain the prejudice which is commonly attributed to the Muſſulmen in general, that the female ſex are altogether an inferior ſpecies of animals, merely formed to be ſlaves to the pleaſures of men, whoſe ſalvation is conſequently not of ſo much importance; and with this ſentiment the conduct of the men towards them in every inſtance correſponds. The Moors likewiſe aſſign other reaſons for not permitting their females to enter their places of worſhip: they aſſert that it would be not only contrary to the cuſtom which prevails in the country, of not allowing the ſexes to meet together in any particular ſpot, but it might alſo, by creating looſe and improper ideas, draw off the attention from their devotion.

The women have their Talbas as well as the men their Talbs. Theſe perſons who are either wives or concubines, juſt as it happens, and whoſe principal qualifications appear to be reading or writing, teach the younger part of the Harem to repeat their prayers, and the older females they inſtruct in the laws and principles of their religion.

All the emperor's daughters, and the children of his concubines, as ſoon as they were of a proper age, were ſent to Tafilet, where they finiſhed their education, and by intermarrying with the deſcendants of his anceſtors they ſerved to people that extraordinary city—extraordinary on this account, that the inhabitants of it are all Sharifs, or the ſuppoſed lineal deſcendants of Mahomet, and

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are moſt of them collaterally or otherwiſe related to the preſent royal family of Morocco. Muley Iſhmael, who, as I before obſerved, was grandfather to the late emperor, had three hundred children at Tafilet, and their deſcendants are now ſuppoſed to amount to nine thouſand who all live in the ſame place.

The ſons of the emperor's wives are conſidered as princes, who have each an equal claim to the empire, and as ſuch are always reſpected. If they have not diſobliged their father, they are generally appointed to the government of ſome of the provinces, where, in the capacity of Baſhaws, their principal object is the accumulation of riches.

The reader will have obſerved, that I reſerved my obſervations on the female part of ſociety in this country, till I had given ſuch a general account of the Harem as might ſerve for a proper introduction to that part of my ſubject. By this arrangement I have relieved myſelf from the tediouſneſs of repetition, and my readers from that obſcurity which naturally enſues when information is imparted in a diſjointed ſtate. A few obſervations will ſerve to complete the deſcription.

The Mooriſh women may be divided into two claſſes; the black or negro women, and the white.

The firſt are either ſlaves or have been ſo formerly; and from their ſervices, or through the favour of their proprietors have obtained their freedom. Theſe women have all the characters, both with reſpect to diſpoſition, features, and complexion, peculiar to the country from which they are brought. Many of them are in the ſituation of concubines, and others in that of domeſtics. Their male children are all brought up to

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ſerve in the army of the emperor.—To this claſs may be added the mulattoes, both male and female, who are the production of a Moor and a Negro woman, and are conſequently very numerous in this empire; but as they differ but little in character from the Negroes, and are only diſtinguiſhed from them being indulged with their freedom, I ſhall paſs them over without any further obſervations.

Thoſe of the female ſex who may be properly conſidered as natives of the country, are of a white, or rather a ſallow complexion. From the very limited ſphere in which they are allowed to act, and the contempt in which they are held as members of ſociety, their characters admit of very little of that variety which diſtinguiſhes the European women. Happy, perhaps, it is for them, that the ſun of knowledge has never beamed upon their gloomy priſons, ſince it could only ſerve to enlighten them to a ſenſe of their own miſery, diſgrace, and ſervitude! Happy is that accommodating power, which providence has vouchſafed to human-kind, which adapts them to their ſeveral ſituations! and happy it is that the information of mankind is generally ſuch as ſuits the ſphere in which they are deſtined to act!

Educated with no other view than for the ſenſual purpoſes of their maſter, or huſband, the chief object of the female ſex of this country is to adminiſter to his pleaſure, and by the moſt abject ſubmiſſion to alleviate the rigours of that ſervitude to which they are doomed. When in the preſence of their deſpot, both wives and concubines are obliged to manifeſt the ſame reſpect as his common

mon ſlaves; and though all are not confined cloſely to their houſes as is cuſtomary in the emperor's Harem, yet when they do go out they are obliged to be extremely circumſpect in concealing their faces, and cautious in every part of their demeanour. Women of diſtinction, however, are very ſeldom allowed to go abroad; it is only thoſe of the loweſt claſs which are uſually ſeen in the ſtreets, and even theſe are ſo diſguiſed and wrapped up in their Haicks, that they appear more like a bale of cloth put in motion, than a human form.

If they happen to meet an European in the country, at a time when no Moor is in ſight, they ſeldom miſs the opportunity of diſplaying their features, by throwing the Haick on one ſide, and even to laugh and converſe with him, though always with the utmoſt riſk, as the eye of jealouſy, it is well known, never ſlumbers.

If an European or a Jew ſhould be caught in a clandeſtine connection with a Mooriſh woman, he is obliged to become a convert to the Mahometan faith, or his life would be forfeit; and the woman, I was informed, is puniſhed either by burning or drowning, though I cannot ſay I ever knew an inſtance of that dreadful ſentence being put in execution. A man indeed muſt have uncommon addreſs, and no ſmall ſhare of caution, to carry on an intrigue of that kind, though on the part of the women of this country he will ſeldom want for encouragement.

It muſt, however, be allowed, that the means which the Moors employ for the prevention of intrigues, very often tend to the encouragement of them.

them. By dreſſing themſelves in the female habit, men may very eaſily paſs the ſtreets unobſerved, as they may reſt aſſured they will not be addreſſed or even looked at by the Moors; and if they contrive to call at the houſe when the maſter is from home, they need be under no apprehenſions of being detected when he returns. If he ſees a ſtrange woman's ſlippers at the doors of his Harem, he concludes it is a female neighbour, and never approaches the room till the ſlippers are removed.

The dreſs of the opulent females among the Moors, is ſimilar to that of the emperor's ladies, differing only in the value of the materials. Thoſe of the inferior claſs wear linen drawers, and over them a coarſe woollen frock, tied round the waiſt with a band. They plait the hair in two folds, from the upper part of the head all the way down behind, wearing over it a common handkerchief tied cloſe to the head, and when they go out they wear the Haick.

CHAP.

CHAP. XIII.

Duplicity of the Emperor.—Plan of the Author to effect his Emancipation—unsuccessful.—Application through another Channel.—Curious Present from the Emperor.—Striking Instance of Tyranny.—Personal Application to the Emperor.—Traits of Despotism.—The Emperor's Dispatches obtained.—Commissions from the Ladies in the Harem.—Anecdotes of an English Mulatto.—Journey to BULUANE*—Description of that Fortress.—Singular Mode of passing the River.—Arrival at* SALLEE*—at* TANGIER.*—Present from the Emperor.—Return to Gibraltar.*

TEN days having elapsed since my first attendance on Lalla Zara, the emperor desired my patient to acquaint him what effect the medicines had produced; and being informed that she was apparently in a state of recovery, he sent into the Harem a doubloon piece, wrapped up in one corner of a silk handkerchief, and ordered the lady to present me with it as a compliment for the service I had already rendered her, accompanied with splendid promises, if I succeeded in restoring her to perfect health.

Little reflection was necessary to convince me, that these manœuvres had an aim and tendency very different from that of fulfilling the emperor's engagements relative to my return. It required, therefore, some consideration to determine, whether it would be most prudent to continue my attendance, or exert myself immediately with redoubled vigour to accomplish my emancipation.

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The latter mode of conduct I resolved upon, for the following reasons.

In the first place, I had been absent from the garrison much longer than was originally intended by government; it was, therefore, impossible to say how far the protraction of my residence in in Morocco might interfere with the arrangements of my superiors, or affect the service. Secondly, every European with whom I conversed, or corresponded, advised me by all means to embrace the first opportunity of returning; since, though my patient was for the present in a recovering state, yet, from the caprice and ignorance of the Moors, there was some reason to apprehend that she might tire of her medicines; and considering the matter in the most favourable point of view, supposing she could be relieved entirely from her complaint, it was not improbable that the women, who had been the original occasion of her illness, upon observing her recovery, might with the same diabolical malignity which induced them to administer the first dose of poison, be inclined to avail themselves of my attendance, and injure her constitution a second time; while all the ill consequences would infallibly be attributed to my treatment. The age and infirmities of the emperor also rendering my situation very precarious, determined me to employ the earliest opportunity in effecting my escape; and the following was the plan which appeared to promise the most probable success.

I told my patient that I had brought with me very little more medicine than was sufficient for the cure of Muley Absulem; and that those which I had

I had administered to her were the few which had not been used; that as they must necessarily soon be exhausted, and as my attendance on her without medicines could answer no purpose whatever, I would recommend her for her own sake, to advise the emperor to send me to Gibraltar for a fresh supply. "Ah!" exclaimed the lady, "there "is no occasion for your going, the emperor can "write to the consul for them." For a reply of this kind I was not wholly unprepared; and as I had found it necessary to act a part on this occasion, I determined to go through with it, and reluctantly to play the empiric, by informing my patient that the composition of these medicines was known to no person but myself; and therefore to write for them would be totally useless. This statement appeared unanswerable, and my plan was so far crowned with success. An application, on my account, was immediately made to the emperor by all the principal women, whom Lalla Zara had engaged in her service for that purpose.

The emperor, however, whose discernment had been excellent in his youth, and whose intellect was at intervals as vigorous as ever, was not to be imposed on. He promised the women more than he ever intended to perform, and ten days more elapsed, when I found myself as near returning as on my first arrival at Morocco.

Thus baffled in my attempt, though my indefatigable female agents repeated their application not seldomer than twice every day, I applied to a German renegado, who spoke the English language, and who, from his situation at court, had frequent opportunities of seeing the emperor privately,

vately, and intreated of him to procure me a licence to depart. But all that he was able to obtain in my favour, was a renewal of the same fair promises which had been so frequently made, and made with the same sincerity. I must not omit, however, to relate, that in a few days after this application, I received from the emperor a present of two horses, accompanied with a positive assurance of being dispatched immediately home.

One of the horses was young, but was in so wretched and emaciated a state, that he appeared better calculated to afford food for the canine race, than to prove of any utility to a traveller. The other, it must be confessed, was not in so starved and miserable a condition, but then he was completely superannuated, and consequently quite as useless as his companion. He had been presented to the emperor in the morning by a poor man, who, for some trifling disgrace which he had incurred, had brought this horse as an atonement; the man, however, was committed to prison, and and in the afternoon the horse was presented to me.

Before I could get these unparalleled coursers out of the walls of the palace, I was stopped by the porters of four gates, who each demanded a hard dollar as a perquisite annexed to their places. On my arrival at home, two deputy masters of horse also came to my apartment for a present for themselves, and for their chief; so that the reader may easily judge how far I was a gainer by the emperor's munificence!

After this circumstance, several days having elapsed without any prospect of accomplishing my

my wiſhes, I was adviſed by an European, who had come from Mogodore to Morocco upon buſineſs, as the ſureſt means of ſucceeding, to ſeize the firſt opportunity that offered of the emperor's appearing in public, which he ſeldom did ſo as to be ſeen by ſtrangers, and, truſting no longer to other agents, at once aſk his majeſty for my diſpatches. Fortunately, as I thought, the emperor afforded me an opportunity of ſeeing him the following day; and, though the ſoldiers would not allow me to approach him ſo near as to enable me to ſpeak to him, yet I took care to place myſelf in a conſpicuous ſituation; but after continuing about half an hour, he retired without taking the leaſt notice of me, or even appearing to obſerve me.

The emperor, upon this occaſion, was in one of his open courts on horſeback, with a large umbrella ſuſpended over his head by a ſoldier of the negro infantry, who was ſtanding in front of the horſe; while two other attendants were on each ſide, and with pieces of ſilk fixed to a cane, were, by an eaſy but conſtant motion, guarding off the flies from the emperor's face. The miniſters of ſtate were placed in front, and behind them were about a hundred foot ſoldiers in different diviſions, forming altogether a kind of creſcent. Some of theſe troops were armed with muſquets, which they held in a ſtiff manner cloſe to their bodies, with the muzzles pointed perpendicularly, while others had no weapon of defence but thick clubs.

The ſovereign being at this moment in a good humour, was converſing with his miniſters; and, as

as my interpreter informed me, he was boasting to them of the mighty actions which the Moors had performed against the Christians; remarking, that his predecessors had deprived them of nearly all the places they had formerly possessed in Barbary, and that he had the satisfaction of having taken Mazagan from the Portugueze. The ministers entered very little further into the conversation than to repeat at the conclusion of each sentence, Alla Cormus Sidi! in English, May God preserve the king! which was communicated to the nearest party of soldiers, and from those to the next, till they made the palace echo with their voices.

My ill success upon this occasion did not deter me from making an experiment upon another favourable opportunity which offered, after the lapse of a few days. I then had influence enough with the soldiers to allow me to approach so very near the emperor's person, as rendered it utterly impossible for him to avoid observing me, though not sufficiently close to enable me to speak to him. A messenger was consequently dispatched by the sovereign to know (using his own expression) what the the Christian wanted. I returned for answer, that I came to thank his majesty for the honour he had conferred on me, by presenting me with the two horses, at the same time to remind him of his royal promise to send me immediately home. In consequence of his attention on first seeing me, I expected every moment to be ordered into his immediate presence, but in that respect I was disappointed; for, after conversing near half an hour with his ministers, he retired

retired, and left me in the ſame ſtate of ſuſpenſe which I had a few days before experienced. The emperor was on horſeback, and was endeavouring to explain to his auditors the beauties of various parts of the Koran, and laid a particular ſtreſs on thoſe paſſages which teach the followers of Mahomet to deteſt the Chriſtians.

Such repeated diſappointments, after having exerted myſelf to the utmoſt in every mode I could deviſe, it muſt be allowed were ſufficient to induce me to conſider my ſituation as deſperate; and I felt myſelf totally at a loſs what further ſteps could be adopted in this very critical ſituation. The uneaſineſs I experienced at this moment was happily not of long continuance, for the day following the German renegado brought me the emperor's letter of diſpatch, conſiſting merely of a few lines addreſſed to the governor of Tangier, ordering him to permit me to embark, with my two horſes, for Gibraltar.

The reader will too eaſily anticipate the extreme pleaſure I felt at the idea of ſhortly leaving a country where I had experienced ſuch a continued ſeries of ingratitude, diſappointment, and uneaſineſs, to render it at all neceſſary for me to enlarge upon that topic. It will be ſufficient to ſay, that I loſt no time in making the neceſſary preparations for the journey, and in availing myſelf of the earlieſt opportunity to take my leave of the ladies in the Harem, moſt carefully avoiding to communicate to them the contents of the emperor's letter. Had they known, indeed, that I was not to return, it is probable they would have employed the

the ſame influence for my detention, which they had before exerted before in favour of my liberation, and moſt likely with greater ſucceſs.

It is humiliating and unpleaſant in the higheſt degree to ſtoop to deception upon any occaſion; to be obliged, therefore, in juſtice to myſelf, and for my own perſonal ſafety, to carry on a ſyſtematical plan of duplicity, was not the leaſt of the hardſhips to which I was compelled to ſubmit in this country. I could not, however, now retreat; and, as I knew that Gibraltar furniſhed many articles which were not to be procured in Barbary, I made an offer of my ſervices to the ladies; and received the follow commiſſions, for the faithful execution of which, on my return from Gibraltar, I was obliged to pledge myſelf.

For Lalla Batoom, the queen of the Harem, a ſet of elegant, but very ſmall cups and ſaucers.

For Lalla Douyaw, the emperor's favourite wife, a neat mahogany tea-board, with four ſhort feet, to have two drawers, and to be elegantly ornamented with glaſſes; a ſet of very ſmall Indian cups and ſaucers; a ſet of different kinds of perfumed waters.

For Lalla Zara, my patient, nine yards of yellow, the ſame of crimſon, and the ſame of cochineal coloured damaſk; the ſame quantities and colours in ſatins; one dozen of Indian cups and ſaucers; one hundred large red beads; one cheſt of tea and ſugar; a large quantity of coffee and nutmegs.

For one of the concubines, a large portion of different coloured ſattins and ſilks; a variety of handſome pearls; a ſet of Indian cups and ſaucers;

two

two ſmall mahogany boxes for cloaths; two japanned tea-boards, the one to be white and the other yellow.

For another concubine, ſome perfumed waters; a mahogany beadſtead and poſts; a green Dutch box.

For Lalla Talba, a prieſteſs, a handſome preſent, which ſhe leaves to my taſte and choice.

For the daughter of Muley Haſem, a mahogany cheſt with two drawers; a flaſk of lavender water.

For Lalla Zara's nurſe, twelve large red beads.

For two of the eunuchs, each a ſilver watch.

Theſe commiſſions may perhaps appear too trifling to deſerve inſertion; but I have brought them forward to the reader only becauſe theſe little circumſtances frequently diſplay the peculiar taſte, the manners, the genius of a country, much better than thoſe weighty and important tranſactions in which the paſſions common to human nature muſt be intereſted, and in which, of conſequence, all people in ſimilar circumſtances muſt act and feel alike.

It would have required no trifling ſum of money to purchaſe all theſe articles; and even when that obſtacle was removed, there would ariſe one ſtill greater from the difficulty of tranſportation in this country. As Morocco is an inland city, I was entirely precluded from the ſafeſt and eaſieſt of carriages; and by land, many of the articles were ſo cumberſome and weighty, that in the bad roads it would have been impracticable to employ mules. I ſhould therefore have been reduced to the neceſſity of hiring camels, the expence of which, joined

joined to that of the commiſſions, would conſequently have been enormous.

Having ſupplied Lalla Zara with the few medicines which remained, and taken my final leave of the Harem, my next object was to find out a new interpreter, ſince the perſon whom I had procured at Mogodore, had it not in his power to accompany me to to Tangier. In his place I fixed upon a mulatto, who was born a Chriſtian in one of the Engliſh Weſt India Iſlands, and upon coming to Mogodore as a ſeaman in an Engliſh veſſel, was immediately on account of his complexion, claimed by the Moors as a countryman. They committed him immediately to priſon, and, by the influence of hard uſage, at length compelled him to become a convert to their religion. This man, who is between ſixty and ſeventy years of age, has been in the country about ſeven years, and was occaſionally employed in the public works by the late emperor. He can ſpeak the Engliſh, French, Spaniſh, Italian, and Arabic languages, but the Engliſh is moſt familiar to him.

The horſe preſented to me by Muley Abſulem I mounted myſelf, and made my interpreter ride thoſe of the emperor alternately, that I might give them every poſſible chance of reaching Tangier alive, in caſe I could not diſpoſe of them on the road. Theſe, with three horſe ſoldiers allowed by the emperor, two mules for my baggage, and a muleteer to take charge of them, formed the whole of my ſuite on the journey.

We departed from Morocco on the 12th of February 1790, and in three days arrived at the caſtle of Buluane, which is a journey of about

eighty miles, consisting of an uninterrupted series of wild uncultivated heath. This castle was the first piece of architecture which offered itself to our view since we left Morocco; the country being very thinly inhabited by only a few Arabs, who live in tents. In these Douhars or encampments, I endeavoured, on the score of safety, nightly to pitch my tent.

The castle is situated on the summit of a very high and rugged hill, forming on its Northern side a steep precipice, at the bottom of which runs a deep and rapid river, named the Morbeya, which I had previously passed at its termination in the ocean at Azamore. As a piece of architecture, this castle has no recommendation but the strength of its walls: it is inhabited by some Negroes who were banished to this place, at the time when Sidi Mahomet thought proper to disband a considerable portion of his black troops; intending, by that means, to prevent their raising a mutiny or rebellion in the country, to which, as I have intimated, they are always inclined. To dispose of them in this manner, therefore, was found policy, as, though they were out of the way of mischief for the present, they might easily be embodied upon any pressing emergency.

The eminent situation of this fortress, the steep and rugged precipice, the depth and rapidity of the river below, with the wildness of the neighbouring country, fill the mind with a mixture of admiration and sublime horror. But what attracted my attention more than any other circumstance, was the mode in which they pass this dangerous river. At Azamore, Sallee, Mamora, Larache,

Larache, &c. where the rivers are too deep to be forded, the traveller is ferried over; and yet at this part, though at no very great diſtance from any of the above places, the people are totally ignorant what kind of a machine a boat is. What is ſtill more remarkable, the firſt people of the country who are obliged to paſs this river in their way from Morocco to all the Northern provinces, and who are as well acquainted with the uſe of boats as the Europeans, are content to ſubmit to the crazy ſubſtitute which they find here, rather than impart to the inhabitants of the caſtle this eaſy piece of information.

The mode in which theſe people croſs the river, ſerved to remind me of a puerile amuſement, in which moſt boys at one period or other have taken delight. A raft is formed of eight ſheep-ſkins, filled with air, and tied together with ſmall cords; a few ſlender poles are laid over them, to which they are faſtened, and this is the only means uſed at Buluane to conduct travellers with their baggage over the river.

As ſoon as the raft is loaded, in other words, as ſoon as it is charged with as much weight as it will bear without ſinking, a man ſtrips, jumps into the water, and ſwims with one hand, while he pulls the raft after him with the other; and in the mean time, a ſecond places himſelf behind, puſhing and ſwimming in a ſimilar manner. The current at firſt carries the apparatus a conſiderable way down the river, but by the activity of the ſwimmers it is ſpeedily extricated, and its contents as quickly landed. The horſes, mules, &c. having every article removed from their backs, are driven

in a body to the water ſide, where the Moors immediately get behind them, and by the violence of their ſhouts ſo completely terrify the animals, that one or two of them ſpeedily take to flight, and ſet the example, by ſwimming, to the reſt, when they immediately follow.

Four days after leaving this river, we arrived at Sallee, which is about a hundred and ten miles from Buluane, and one hundred and ninety from Morocco, without the occurrence of a circumſtance worth relating; the country proving a continuance of the ſame uncultivated heath as far as Menſooria, which has been deſcribed in a former part of this Tour.

Sallee being the firſt town I had ſeen ſince my departure from Morocco, which was ſeven days, I was happy to avail myſelf of my former introduction to the French conſul, and remain with him a couple of nights. After this agreeable relaxation, I departed for Tangier, where I arrived on the 26th of February.

As it was evident that the horſes which had been preſented to me by the emperor, were not worth the expence of exportation, and indeed ſeemed ſcarcely able to encounter the journey, I took every oportunity that offered on the road to diſpoſe of them, but my efforts were not attended with ſucceſs; and by the time I arrived at Mamora, they were ſo completely tired, that they would certainly have died had I uſed them another day. I therefore found it neceſſary to leave them in the care of a Venetian gentleman who reſided at Mamora, with a requeſt to diſpoſe of them in the beſt manner he could; and, as I did not like to loſe the advantage

advantage of the order for embarkation, which is always to be considered as very valuable, since no horses are exported but by an express order of the emperor, under his sign manual, I requested this gentleman to purchase for me two of the best that were to be procured in the province, and to send them after me to Tangier; but they unfortunately did not arrive in time.

In about a fortnight after my arrival at Tangier, an order came down from the emperor, desiring the governor to purchase at the expence of his royal treasury, two oxen, ten sheep, ten milch goats with their kids, a hundred fowls, and a large proportion of fruit and vegetables of every description. These articles were to be presented to me as from the emperor, in return for my attendance on Lalla Zara; and I was to be allowed permission to embark them free of all duty, for Gibraltar. The same order brought likewise a request from the emperor, that I would engage to send my patient a fresh supply of medicines.

On the 27th of March I arrived at Gibraltar. It would be trifling with the reader to describe my feelings on the first view of a spot, protected by English laws, and decorated by English manners. My sensations, indeed, may be more easily conceived than they can be expressed. Let it suffice to say, that no wretch, escaped from the gloomy horrors of a dungeon, could experience more lively pleasure on first contemplating the light of day, than I felt on the first view of an English garrison.

As the communication between the garriſon and Barbary was not open at the time of my arrival, the preſent of the emperor proved more valuable than I at firſt conceived it. It is obvious, however, that its amount, and indeed the total of all which I received during my reſidence in the country, could ſcarcely be more than adequate to my expences; much leſs could it be conſidered as a compenſation for the great riſk, the trouble, and the anxiety which I had encountered. I had been under the neceſſity of drawing upon the conſul for conſiderable ſums, beſides what I received through other channels; ſo that I returned from my expedition with my curioſity ſatisfied, my mind, I truſt, in ſome degree enlightened, as far as the obſervation of a different country, and different manners, ſerves to improve our ſtock of knowledge; but, in a pecuniary view, I certainly returned very little better than I went*.

* It is certainly incumbent on me to add, that my ſervices in Barbary have ſince been handſomely rewarded in the appointment of Surgeon to the 20th or Jamaica Regiment of Light Dragoons.

CHAP. XIV.

Return of the Author to Barbary.—TETUAN.—*Town and Buildings—Port.—Present State of the Empire of* MOROCCO *under* MULEY YAZID.—*Anecdotes relative to his accession.*—MULEY YAZID *sent to* MECCA *by his Father—his Return—takes Refuge in a Sanctuary.—State of the late Emperor.—Death of* SIDI MAHOMET.—*Dissention among the Princes.*—MULEY HASEM *proclaimed Emperor—retracts his Pretentions.—Anecdote relative to* MULEY ABDRAHAMAN *—curious Letter from him to* MULEY YAZID.—*His Submission.—Peaceable Establishment of* MULEY YAZID.—*Depredations of the Arabs.—Persecution of the Jews.—Death of* ALCAIDE ABBAS.—*Character of* MULEY YAZID.—*Death of* MULEY YAZID.

SOON after my arrival at Gibraltar, I was prevailed upon to digest and arrange the notes and observations which I had made during my residence in Barbary, and to publish proposals for a narrative of my Tour. In these proposals, having engaged to relate the particulars of the emperor's death, and of his sons succession, and being desirous of procuring every information that could serve to complete my account of the empire of Morocco, I obtained leave of absence for a short time from the garrison for the purpose, and was induced from that motive to pay a second visit to Tangier. It would be useless to detain the reader with any further description of that place, I shall therefore only observe, that after diligently collecting all the information political or otherwise, that I could

procure, I availed myſelf of the opportunity of viſiting Tetuan, which the new emperor had once more opened to the reſort of Chriſtians; and which I had long, with much earneſtneſs, deſired to ſee.

The city of Tetuan is very pleaſantly ſituated at the opening of the Straits into the Mediterranean; it is built on a riſing ground between two ranges of high mountains, one of them forming a part of the leſſer Atlas. It lies about ten leagues to the Eaſt of Tangier, and commands a very beautiful proſpect of the Mediterranean, from which it is diſtant about five miles; and the valley near which it is ſituated is variegated with gardens, plantations of olives, and vineyards, and is ornamented with a river, which takes its courſe directly through its centre.

The barren and gloomy appearance of the lofty mountains, which ſeem almoſt to project over each ſide of the town, contraſted with the beautiful verdure with which it is immediately ſurrounded, the diſtant view of the ſea, and the ſerpentine direction of the river, which is navigable for ſmall craft as far as Marteen, afford altogether a ſcene in the higheſt degree picturesque and romantic.

The town itſelf is of very conſiderable extent, and its walls are flanked in different parts with ſquare forts, on which a few ſmall pieces of ordnance are mounted. This fortification, however, is merely calculated to defend the place againſt an attack from the Arabs, who, when diſcontented, are ready to plunder every thing which is expoſed to their depredations; but it could

could by no means reſiſt the exertions of a regular army. Beſides theſe ſmall forts, there is a ſquare caſtle on the ſummit of the hill, on which twenty-four pieces of cannon are mounted; though this is alſo but a weak and ill-conſtructed piece of fortification, yet from its elevated ſituation it commands the town in every direction.

The ſtreets of Tetuan are very narrow, filthy, and many of them are nearly arched over by the houſes. Of the intention of theſe projections I could form no conception, unleſs they are meant, by keeping off the rays of the ſun, to render the ſtreets cooler in the ſummer ſeaſon. If ſo, it muſt on the other hand be allowed, that they alſo prevent a free circulation of air, which, in a hot climate, and in ſtreets ſo narrow and filthy, muſt be greatly injurious to the health of the inhabitants.

Though the houſes have a very mean appearance from the ſtreets, yet their apartments in general are roomy, tolerably convenient, and well furniſhed; and, contrary to thoſe of Tangier, are built two ſtories high. The Elcaiſſeria, or fair for the diſpoſal of goods, is filled with ſhops, containing a great variety of very valuable articles, both of European and their own manufacture. From Fez they procure the articles of that place, as well as thoſe of Tunis, Algiers, Alexandria, and Guinea. From Spain and Gibraltar they import thoſe of Europe, for which they give in return proviſions and fruit of every deſcription; of all the towns in the empire, therefore, Tetuan may now be conſidered as next to Fez in commercial importance.

As the Mooriſh inhabitants are principally merchants on a large ſcale, they are opulent, much more poliſhed and acceſſible to ſtrangers than thoſe of moſt of the other towns in this empire. Their complexions are generally fair, and they are altogether a well-looking people. On our firſt arrival, from the novelty of ſeeing Chriſtians in the town after an excluſion of nearly twenty years, when we walked the ſtreets the people univerſally ran out of their houſes to look at us; and a very conſiderable body of them for ſome time followed us wherever we went. They, however, by no means offered us any kind of inſult; on the contrary, indeed, being informed that we were Engliſh, they expreſſed every mark of ſatisfaction, and many of them invited us to their gardens. The Moors were always partial to the Engliſh in preference to every other European nation; they even profeſſed their attachment at the very time when Sidi Mahomet was upon ſuch ill terms with our court; and ſince Muley Yazid's acceſſion, they have given the moſt unlimited ſcope to the expreſſion of their partiality.

The Moſques of Tetuan are very large, numerous, and appear to have by far a greater claim to magnificence, than thoſe in the other towns of the empire.

The Jews in this place, previous to the late plunder by order of the new emperor, were wealthy; they live by themſelves in a ſeparate part of the town, where they are ſhut out every night from the Moors; their women are remarkable for their clearneſs of complexion, and the beauty of their features.

The

The port of Tetuan, is ſituated at about two miles diſtance from the ſea, and is named Marteen; at this place there is, however, only a ſingle houſe, which is uſed for the purpoſe of collecting the cuſtoms. As the mouth of the river on which it is ſituated, is now nearly choaked up with ſand, it only admits of ſmall craft; and even theſe can proceed no further than Marteen, where there are uſually a few of the emperor's row-gallies laid up to winter.

The entrance of the river is defended by a high and ſquare tower, on which are mounted twelve pieces of cannon. This fortification might anſwer the purpoſe of preventing the approach of ſmall veſſels, but it is by no means calculated to oppoſe any conſiderable force. The bay, or more properly the road, of Tetuan, is formed by a high point of land which runs out into the ſea a conſiderable diſtance to the Weſt of the river, and will only ſhelter veſſels in a weſterly wind; when it veers round to the Eaſtward, they are obliged to leave the bay, and retire to ſome ſafer port.

During my continuance at Tetuan, I was not inattentive to the main object of this expedition: but, as the information which I could collect there, was not materially different from what I learned at Tangier, I ſhall blend the different accounts together, and haſten to gratify the reader's curioſity, as far as it lies in my power, concerning the ſucceeding events which took place in the empire, from the time of my leaving Morocco to the acceſſion and death of the late emperor. The information which I obtained in conſequence of my ſecond viſit to Barbary, concerning the events that took

took place in the empire ſubſequent to the death of Sidi Mahomet, and which I communicated in my firſt edition, were the moſt authentic and beſt I could, in the ſhort time I was in the country, procure; ſince my return to Gibraltar, however, ſeveral new circumſtances have ariſen, which have obliged me to alter both my original plan and ſentiments, and to carry on my narrative up to the death of Muley Yazid, whoſe conduct will now appear in a very different light to what it did at the firſt view. The difficulty of obtaining an impartial account of the politics of a country in which individuals are cautious to a degree how they expreſs their ſentiments, will be deemed, I hope, a ſufficient apology for my conciſeneſs on this ſubject, as well as for any errors into which I inadvertently may have fallen.

Muley Yazid, whoſe mother is the offspring of an Engliſh renegado, having incurred, a few years ago, his father's diſpleaſure, was ſent on a pilgrimage to Mecca; the old emperor hoping, that by ſeeing the world he would, in a maturer age, reform, and be brought to a ſenſe of his duty.

Upon his approaching the frontiers, about four years ago, very ſtrong and ſeemingly authentic reports were circulated, that he was on his march with a large army to dethrone his father. Theſe rumours could not fail to affect the old man with conſiderable anxiety, which, however, was afterwards removed by the retreat of Muley Yazid to Tunis, without having made any hoſtile exertions whatever.

In the ſummer of 1789 the prince privately entered the country, and took refuge, as has already

ready been intimated, in a ſanctuary named Muley Abſulem. To this ſacred ſpot, which is held in great veneration by the Moors, he retired as a place of ſafety, without any intention of attacking his father, but merely to remain there in readineſs to declare himſelf, when the emperors death ſhould take place, which, from his great age and infirmities, was evidently an event which could not be very diſtant. Here he had no people about him, but three or four faithful attendants, and lived a ſtrictly retired life, as far removed as can well be conceived from that ſtate and conſequence which are uſually affected by princes.

The old emperor, however, conſidered his ſon's intentions in a far different point of view, and uſed every ſtratagem he could invent to draw him out of the ſanctuary, but without ſucceſs.

At one time he wrote him word, that if he would come to court, he would reinſtate him in his affections, and acquieſce in every demand he would make; or, if he choſe to leave the country, he would allow him ſufficient to live in Turkey, or at Mecca, reſpected as a prince. On another occaſion he threatened to attack him, pull down the ſanctuary, and take him away by force. To all theſe letters, the prince, by the prudent advice of his mother, with whom he kept up a private correſpondence, always evaded giving a poſitive anſwer. He aſſured his father of his affection, duty, and the purity of his intentions; and, without refuſing to acquieſce in his wiſhes, ſent ſome excuſe or other, explaining why he could not for the preſent comply, but promiſing that he would ſoon.

It

It is difficult to conjecture, whether the emperor would have uſed any violence towards his ſon, in caſe he had repaired to court. But it is well known, that the old monarch wiſhed particularly, that Muley Abſulem might be his ſucceſſor, and that he had a private diſlike to Muley Yazid; which were ſufficient motives for the prudent conduct of the latter.

The various reports that were circulated through the country, and particularly by the people at court, that Muley Yazid's intentions were hoſtile to his father, and the great eſteem in which he knew he was held by every individual in the country, made the emperor conſider this ſon as a very dangerous rival.

I have already ſo fully repreſented the ſtate in which the emperor was at that period, that it would be only a repetition to expatiate on it at preſent. It will be ſufficient to ſay, that after three or four months unſucceſsful negociations, the emperor ſent down his ſon Muley Haſem to Tangier, with an army of ſix thouſand Negroes, which were to be reinforced by men drawn from the neighbouring provinces. The prince's directions were, to offer a conſiderable reward from the emperor to the perſons who had the care of the ſanctuary, if they would ſurrender or expel Muley Yazid; but if they refuſed to comply with this requeſt, he was to pull down the ſanctuary, to ſeize Muley Yazid; and put every man, woman, and child, in the neighbourhood, to the ſword. This ſanguinary edict, however, the Sharifs had ſpirit or enthuſiaſm enough to reſiſt*, and Muley

* See pag 156, where this order of the emperor reſpecting

Haſem, not having ſecured the confidence of his troops, was afraid to attack his brother. When they were encamped at Tangier, he did not even venture to ſleep among them, but at night always retired to the caſtle.

Diſguſted with this fruitleſs attempt, the emperor called his ſon a coward and a trifler; and immediately ordered Alcaide Abbas, the commander in chief of the black army, and the beſt officer in his ſervice, to ſupercede Muley Haſem in the command. Abbas carried a conſiderable reinforcement to the army already at Tangier, and was ſoon after joined by Muley Slemma, the late emperors full brother. Theſe two officers were directed to encamp near the ſanctuary, and wait there till joined by the emperor himſelf, with a conſiderable army from the ſouthward.

For this purpoſe the emperor left Morocco on the 29th March 1790, and travelled on horſeback. At the time he was paſſing out at the gate of the city, the umbrella, which is always carried before the emperor, and in that country is the diſtinctive mark of royalty, ſuddenly broke in two, and the head was carried up in the air to a conſiderable height before it fell.

That the enſign of royalty ſhould be in ſo unaccountable a manner broken, at the very moment of his departure on a journey, upon the ſucceſs of which the fate of his empire ſeemed to depend, was an accident which the emperor, who was remarkably ſuperſtitious, conſidered as a

ing Muley Yazid, and the Sharifs reaſons for not obeying it, are fully explained.

bad

bad omen, and he was certain portended ſome calamity which was to befal him on the road.

In conſequence of theſe apprehenſions he became remarkably uneaſy, penſive, and indiſpoſed; and it is not improbable that this trifling circumſtance, united to a previous weak ſtate of body and mind, contributed materially to haſten his death.

From the time of his departure till the ſecond of April he made unuſually ſhort ſtages; and on that day he ordered letters to be written to Muley Slemma and Alcaide Abbas, in very ſtrong terms arraigning the conduct of Muley Yazid, and directing them to encamp at the bottom of the mountain on which the ſanctuary was ſituated, and to block it up in ſuch a manner, that the prince ſhould not find it poſſible to make his eſcape. Soon after the ſigning of theſe letters, he complained of a pain in his head and ſtomach, and was ſeized with vomiting. He contined, therefore, for the ſpace of two days, without being able to proceed on his journey. On the 5th of April, as he found himſelf unable to ride on horſeback, he ordered his people to place him in his litter, and commanded his own phyſician to accompany him. When he halted on his journey, in the evening, he was viſited by a large body of people, who came to pay their reſpects to him. For theſe adventitious viſitors the ſovereign ordered a great feaſt to be prepared; he taſted of every diſh that was ſent to them, and ſoon after complained of a pain in his bowels.

On the following day he proceeded on his journey, and in the evening the pains of his head and ſtomach were conſiderably increaſed, and were

ſoon

ſoon after followed by a vomiting of blood. He now began to expreſs a ſenſe of his approaching diſſolution; and, it is ſaid, ordered a letter to be written to Muley Yazid, telling him, that he hoped God would forgive him, and bleſs him; but, as the truth of this circumſtance is diſputed, I give it as a mere report.

His uneaſineſs concerning his ſituation did not prevent him from regularly and devoutly performing every part of his ablutions and prayers, and fulfilling every ceremony of his religion. On the two ſucceeding days the emperor took very ſhort journies, and, finding he had no proſpect of a recovery, he deſired that his women would have him carried to Rabat, and buried in a vault which he had built in his palace for that purpoſe.

On the 11th of April, upon entering the town of Rabat, he expired in his carriage, without ſpeaking a ſingle word. The news of his death was not made public till the following day, when he was buried in his palace, agreeably to his orders, with all the honours uſually paid to ſuch perſonages.

The death of Sidi Mahomet was certainly a moſt fortunate event for the people of the Northern provinces, and particularly for thoſe who had manifeſted any attachment to Muley Yazid. His intention, indeed, was no leſs than the total extirpation of all the inhabitants; and it is impoſſible to foreſee where his cruelties might have terminated. On the other hand, it was not the intention of Muley Yazid to come to any engagement with his father; therefore, as the emperor approached, he

he would have retired, till he had got beyond the boundaries of his fathers dominions.

Sidi Mahomet, when he died, was in the 81ſt year of his age, and the 33d of his reign. His character has already occupied ſo large a portion of theſe pages, that it would be entirely ſuperfluous to make any additions.

It is well known that, a few months previous to his death, he was thoroughly convinced how greatly he had fallen a dupe to Spaniſh intrigues. By bribing the miniſters, and obſcuring the mental eye of the ſovereign by large and repeated preſents, the court of Spain procured leave to export great quantities of corn free of duty, the cuſtoms of which, at a moderate computation, would have brought him in five times the value of the preſents he received. This indeed was not the only inconvenience which the country ſuffered through this imprudent conceſſion; for the drought had been ſo exceſſive, the preceding year, that a ſcarcity of corn had already taken place, and occaſioned an univerſal murmur among the people: ſo that had the exportation of that article been allowed a little time longer, a general famine, and conſequently an univerſal rebellion, muſt have taken place. Beſides this, out of pique to the Engliſh, the Spaniards engaged the emperor to refuſe the ſupplying of Gibraltar with proviſions, by which another conſiderable defalcation was made in his revenue. Latterly, however, the monarch was ſo ſenſible of theſe impoſitions, that he raiſed the duties upon thoſe proviſions and corn which the Spaniards exported, to ſo immoderate a height, that

that they were obliged to send home their vessels empty.

Had he lived to this time, it is a matter of doubt, whether affairs with Spain would have ended only by increasing the duties; for he was so entirely irritated by their conduct, that it is not improbable that a rupture between the two courts would have been the consequence. On the other hand, his differences with England, from the same circumstances, would have been most probably adjusted and settled, perfectly to the satisfaction of our court. Indeed he had given directions for that purpose two days previous to his death.

I have already mentioned that in this country the succession to the empire, though restricted to the same family, is not limited to any particular branch, but depends on the influence each of the princes may have in the country, and particularly on the army. The government may therefore be considered as partly hereditary, and partly elective*. Wealth, however, is not the only means of obtaining this influence; for Muley Yazid, the late emperor, was the poorest of the royal brothers.

When the news of the emperor's death reached Muley Slemma and Alcaide Abbas, they certainly fell back with the army towards Sallee; but whatever they might have in view by so doing, they

* The Mahometan law particularly directs, and it is well understood by the more enlightened part of the Moors, that the eldest son, is the next heir to the throne; but owing to the influence of the black army, and the ignorance of the majority of the people, this circumstance in the empire of Morocco is but seldom attended to.

could

could meet with no support. At Morocco, the old emperor left his two sons Muley Hasem and Muley Ouffine entrusted with the joint government of that city, ordering the inhabitants to pay to the first prince the sum of ten thousand hard dollars, and the latter five. The partiality, however of the monarch, so greatly irritated Muley Ouffine, that he discharged a musquet at his brother upon some casual dispute, but missed him. Muley Hasem, who at Tangier had manifested a want of resolution, intimidated by this conduct of his brother, retired, shut himself up in the palace, and left Muley Ouffine in full possession of the whole of the money.

As soon as Muley Hasem received intelligence of his father's death, he published it to the people of Morocco, at the same time presenting himself as the immediate heir of the crown. He was soon after proclaimed by a few mountaineers; but the principal people of the city declaring in favour of Muley Yazid, Muley Hasem was obliged to give up his pretentions, and retire to his late father's house.

Muley Ouffine took the first opportunity of leaving Morocco, and repaired to Muley Abdrahaman, who resided among the Arabs in the most southern part of Suz. His motives for this step are differently acccounted for. It is by some attributed to an apprehension of the new emperor's resentment, on account of the robbery he had committed on Muley Hasem; while others allege it was on the score of having formerly killed one of Muley Yazid's children.

Muley

Muley Abdrahaman had, during his father's life, amaſſed a very conſiderable ſum of money, by his induſtry and attention to commercial affairs, and was at one time in great favour with his father. The old man, however, of whoſe immoderate love of riches I have already had occaſion to ſpeak, ſoon became jealous of his ſon's wealth, and conſequently deſirous of poſſeſſing it. To effect his purpoſe without oppoſition, he diſſembled his intentions ſo far as to appoint his ſon governor of Sallee, a place of no inconſiderable importance; and, in conſequence of this appointment, Muley Abdrahaman, having packed up all his money and valuables on mules, in the moſt affectionate manner took leave of his father, and proceeded on his journey. He had not, however, long proceeded in peace, before the emperor ſent a large detachment of troops after him, with orders to ſtrip him of every article in his poſſeſſion; which they ſo effectually accompliſhed, that they left him maſter only of an old ruſty piſtol. While the prince, naturally irritated by ſuch unworthy treatment, made a raſh but moſt ſolemn vow, that he would never ſee his father's face again; and he immediately retired to the mountains in Suz, where he has continued ever ſince.

The emperor endeavoured to perſuade his ſon to return to court, by offering him large preſents of money, and by the moſt ſplended promiſes; but the prince always anſwered, that he never could comply with his father's requeſt, as he was convinced his word was not to be truſted. Upon which the old monarch included him in the curſe he had uttered againſt Muley Yazid.

When

When the emperor's death came to be known in Suz, forty thouſand Arabs immediately tendered their ſpontaneous ſervices to aſſiſt Muley Abdrahaman in aſcending the throne, and in reſiſting the pretentions of Muley Yazid; and it was generally expected that he would have made the attempt, as the following letter was received from him by the new emperor while he reſided at Fez. I inſert it as a ſpecimen of Mooriſh compoſition, and of Mooriſh politeneſs.

"I have heard of my father's death, and that "you have left the ſanctuary, and call yourſelf "emperor.—Go to your hole, you rat, or meet "me at Morocco; where I will convince you, that "Fez is not a place for an emperor."

Though this was the only prince, in whoſe power it was to make any ſerious oppoſition to Muley Yazid; yet he ſince gave up that intention, wrote a letter of congratulation and ſubmiſſion to his brother, and made an offer of his ſervices. Thus amidſt ſo many difficulties, and with ſo many competitors, all of them conſidering themſelves as equally entitled to the ſucceſſion, was Muley Yazid ſeated on the throne without the ſhedding of a drop of blood, and almoſt as peaceably as in the beſt-regulated ſtate in Europe.

If we look back on the changes of maſters which this empire had previouſly experienced, I believe we ſhall ſcarcely find an inſtance where affairs have been ſettled ſo ſucceſsfully and happily as on this occaſion. The only diſturbances that took place after the old emperor's death, were ſome predatory incurſions of the Arabs into the ſourthern provinces, who, under a pretence of ſupporting

Muley

Muley Hafem, plundered Morocco, and obliged the Chriſtians and Jews to take ſhelter in the caſtle. Mogodore was ſaved by being ſo well fortified, and by the great exertions of the governor and inhabitants. The country, however, adjacent to thoſe places, even as far as Sallee, was in ſuch a ſtate of confuſion that travelling became totally impracticable for a conſiderable time.

The town of Dar Beyda, which is garriſoned by about an hundred and fifty Negroes, who on ſeveral occaſions had made themſelves diſagreeable to the ſurrounding Arabs, nearly ſhared the ſame fate as Morocco. As ſoon as the emperor's death was made known there, the Arabs bought up all the powder and ball that was in the town, before the inhabitants were aware of their intentions. For balls, which were uſually ſold at the price of eight or nine for a blanquil, the Arabs now conſented to purchaſe at the rate of two blanquils each, and at laſt they completely ſtripped the town of all its ſmall ammunition. Having effected this firſt ſtep, they aſſembled in great numbers in the neighbourhood of the town, armed with muſquets.

The governor, alarmed at the appearance of ſo conſiderable a body of Arabs, went out with fifty ſoldiers, and demanded of them their intentions in thus tumultuouſly aſſembling together. They replied, that as the country and town people were both equally ſubjects of the empire, it became neceſſary that deputations from each party ſhould meet in the town, to determine upon the perſon proper to be elected their ſovereign.

In return, the governor anſwered, that he had no objection whatever to a few of their principal people

people coming into the town, for the purpoſe they mentioned; but that he could not ſee any reaſon who ſo many perſons ſhould on ſuch an occaſion be collected together, and preſent themſelve in a hoſtile ſtate againſt a city of the empire. To this obſervation the Arabs did not condeſcend to reply, but inſiſted upon being admitted into the town; and were as obſtinately refuſed. After ſome parlying, however, they promiſed to diſperſe, if the governor would pay them two thouſand dollars. This he refuſed, obſerving, that in making this demand they were treating the inhabitants of the town like Jews; and that they muſt diſperſe, or take the conſequence. A reply of this nature was calculated to enrage inſtead of conciliating the Arabs, and they began to ſet the huts on fire, and at the ſame time continued to advance towards the town.

Their force at this period was increaſing almoſt every moment, by numbers who came down from the mountains; and the governor, apprehending immediate danger to the town, privately diſpatched a meſſenger to the inhabitants, cautioning them to be on their guard againſt the Arabs, and at the ſame time announcing that he had no opportunity of retiring himſelf.

As the town had been previouſly cleared of its flints, powder, and ball, it is impoſſible to deſcribe the conſternation of the people. To add to their diſtreſs, ſome ſmall veſſels, which had ammunition on board, had the day before before been unfortunately driven, by bad weather, out of the bay, and the town appeared deſtitute of every reſource. The Spaniſh houſe, however, which was

ſettled at Dar Beyda, and had very conſiderable property in the place, adviſed the inhabitants to cloſe the gates immediately, and to mount on the wall fronting the enemy an old twelve pounder, which was without a carriage, and was the only piece of ordnance in the place. At the ſame time they offered three dollars to every man, who would aſſiſt in defending the ramparts. Having mounted the gun on the wall, they were ſtill at a loſs for one of the moſt material articles, viz. powder; there was ſome in the magazine, but the governor was on the outſide, and had the key in his cuſtody. The Spaniards adviſed them by all means, upon ſuch a preſſing emergency, to break open the door of the magazine, which they immediately did, and with powder only fired off their piece of cannon among the Arabs.

An attack ſo unexpected upon the Arabs, who had flattered themſelves that there was neither a gun or powder in the place, put them for ſome time into the utmoſt conſternation, and they began to diſperſe. But upon finding that no perſon was wounded, they ſoon aſſembled again, with a full determination to attack the town. The Spaniards now adviſed the people to load the piece with a ball, which they by accident found, and fire it directly among them. This manœuvre was attended with the moſt brilliant ſucceſs. The Arabs immediately diſperſed, and gave the governor time to re-enter the town with his troops; and at length, being ſenſible that they could effect nothing by a regular attack, they next attempted to take the place by ſtratagem. For this purpoſe, they divided themſelves into two parties; one was

poſted on the right ſide of the town, and the other on the left. The party on the right ſide ſent in a deputation to the governor, informing him that they were friends, and requeſting that they might be let into the town, to aſſiſt him in conquering thoſe on the left, who were enemies, from whom they had deſerted. This propoſal, however, was obſtinately refuſed on the part of the governor, who deſired them to keep at a diſtance, or take the conſequence; upon this the two parties again united, and endeavoured to ſurpriſe the town on the water ſide.

The veſſels, which had been driven out the day before, returning about this time, powder, balls, and a few ſmall pieces of cannon were taken out of them; and when the Arabs made their laſt attack, by night, the town took the alarm, fired on them, and obliged them to retire. The following day the pieces of cannon were mounted in different parts on the walls of the town, which had the deſired effect; for the Arabs, finding they had no chance of ſucceſs, diſperſed totally, and went to their different homes. For ſome time after this circumſtance, not one of them was permitted to enter the town, but upon condition that he ſhould firſt leave his muſquet and ſword on the outſide of the gate.

The Spaniſh houſe, during this petty ſiege, ſupplied the late emperor's women, who happened to be in the town, on this occaſion, with money and other neceſſaries, and out of their own ſtores furniſhed corn to the inhabitants. The new ſovereign was ſo pleaſed with the conduct of the Spaniards, that he ſent them a letter of thanks,

as

as well for their zeal in defending the town, as for the ſupport they afforded to his father's women. Not ſatisfied, however, with the barren return of thanks, he ordered them alſo to be repaid the whole of their expences, and ſent them a preſent of two lions.

Theſe were the principal diſturbances which took place, in conſequence of the emperor's death. By degrees the ſpirit for plunder, on the part of the Arabs, was leſs general, and the country became in a ſtate of perfect peace and tranquility.

The news of the emperor's death reached Tangier on the 15th of April; upon which the governor repaired to the great moſque, made a ſhort prayer for Sidi Mahomet, and proclaimed Muley Yazid his ſucceſſor. After this ceremony, the public crier was placed in a conſpicuous ſituation, where he publicly proclaimed Muley Yazid; in his name denouncing the ſevereſt puniſhment againſt any perſon, who ſhould dare to oppoſe the new ſovereign.

As Muley Yazid had been proclaimed both in the church and in the town, the conſuls all agreed to write him a letter, condoling with him on his father's deceaſe, and congratulating him upon his acceſſion to the throne. I ſhould have obſerved, that the only ceremony attending a new emperor's acceſſion to the throne, is a public proclamation in the ſtreets and moſques. When the proclamation takes place in the preſence of the emperor, which by the law ought to be performed publicly, at leaſt in the three capitals of the empire, it is cuſtomary for all the chief prieſts and doctors of

law to assemble, with the other great people of the town, and for the Mufti or Cadi to read aloud to the emperor, a short recapitulation of some of the laws of the Koran; which direct, that he shall preserve the empire, administer speedy justice, protect the innocent, destroy the wicked, and so far from countenancing and keeping near his sacred person any adulterer, that he shall punish adultery, prevent the exportation of corn and provisions to the prejudice of the people, tax provisions according to their plenty or scarcity, and forbid usury to be exercised towards the poor, which is an abomination before God. He is told, that if he breaks these articles, he shall be punished, as he ought to punish others under a similar circumstance.

The same ceremony is performed before all Bashaws, Alcaides, and Shaiks, upon their first receiving their appointment. How far these few but excellent admonitions are attended to, either by the emperor or the officers under his command, I have already sufficiently explained in a former part of the narrative.

On the succeeding day, which was the Moorish sabbath, all the great people of the town assembled at the mosques, and, with greater ceremony than the day before; prayed for the soul of the deceased sovereign, and proclaimed Muley Yazid his successor. On the same day all the Jewesses of Tangier were ordered by the governor to repair to the castle, and lament Sidi Mahomet's death; which they performed by loud shrieks and lamentations.

On

On the 17th, the baſhaw communicated to the conſuls a letter, which he had received from Muley Yazid at the ſanctuary, wherein he ordered the baſhaw to conduct all the conſuls to him with their preſents, under a guard of fifteen ſoldiers. On the ſame day a ſalute of twenty-one guns was fired from the battery, in conſequence of an order having arrived for a general releaſe and pardon to all priſoners.

Seven poor ſharifs or petty princes, who brought this order, delivered at the ſame time directions to the conſuls to clothe them from head to foot at their own expence. In conſequence of this, the conſuls furniſhed each of them with cloth for a caftan, with two britannias, and twenty dollars; to this, as it was not ſufficient to ſatisfy them, they were obliged to add a ſtill further ſupply of money. On the following day the conſuls ſet off on their journey with the baſhaw, and the principal people of the town both, Moors and Jews. In the evening, Reis Muſti Galli, with two other ſea captains, arrived at the conſul's camp with a letter from the new emperor, inviting them to repair to him at Tetuan, and promiſing to renew the ancient treaties of peace and commerce with their nations. The captains related, that Muley Yazid had left the ſanctuary, and had made his public entrance into Tetuan the day before.

On the 19th of April the conſuls arrived in the evening at Tetuan, where upon entering the gates, they were met by a meſſenger, who informed them that the emperor would give them audience immediately, whilſt upon their horſes; upon which their baggage was all ſent away, and the conſuls

all ranged themſelves in a regular form. After waiting, however, a ſhort time, another meſſenger came to acquaint them, that the emperor would ſee them the next day. On the following day, at twelve o'clock at noon, the conſuls were ſent for to the emperor's camp, where they found the ſovereign on horſeback, in a very rich Turkiſh dreſs, and his horſe ornamented with Turkiſh furniture.

After having aſked their reſpective names and titles, the emperor told the conſuls he was at peace with the Engliſh and Ragouſi, but at war with all the other nations; whoſe conſuls he allowed only four months to retire from his dominions with their property, and ordered them to ſend him back every thing which belonged to his ſubjects. On the 22d of April, the conſuls had their ſecond audience, at which each of them brought their ſeparate preſents.

The emperor now told them, he would remain at peace with all their nations on the ſame footing as before, requiring of the Spaniards only an ambaſſador within four months. At this audience he promiſed the conſuls letters to their reſpective courts, expreſſive of the ſame ſentiments; and aſſured them that the baſhaw at Tangier ſhould make them out, in terms moſt agreeable to the conſuls. The ſucceding day the conſuls received orders to return to Tangier, at which place the emperor was to deliver to them the papers he had promiſed.

On the 25th of the ſame month, the emperor arrived at Tangier, and the day following was waited upon by all the conſuls, to congratulate him

him on his safe arrival. The emperor continued at Tangier till the 29th, during which time he gave private audiences to those consuls who asked them. He was every day fully employed by people who came from the different provinces to pay their homage to him. These were supposed to amount to no less than twenty thousand. The bashaw of Tangier, who had the commission to write out the letters which the consuls were to send home to their respective courts, behaved in the most arbitrary and insolent manner towards those gentlemen. He demanded of some no less than two thousand, of others fifteen hundred dollars, for the trouble he had taken, by interfering in their favour with the new sovereign; at the same time positively refusing to make out or deliver the letters till they had either paid the sum he exacted, or given him security for it.

After the consuls had endeavoured to satisfy the bashaw in the best manner they were able, they at last did not receive the letters till the day after the emperor's departure from Tangier, when they were brought to them by the bashaw's secretary, and another of his attendants, who not only demanded a present for themselves, but also obliged them to pay an exorbitant price for the seal on each paper, which the bashaw pretended he had paid to the keeper of the seals.

The emperor arrived on the 10th of May at Mequinez, whence, after some little stay, he went to Fez, and there kept the feast of the Ramadam. About this period, in consequence of the emperor's not having appeared in public for several days, a false report was circulated, that he had been killed by

by his brother Muley Haſſem, who had juſt before arrived at Fez from Morocco.

Having conducted the emperor to Mequinez, it will be only neceſſary to take a ſhort general view of his ſubſequent conduct, during the ſhort time that elapſed between his acceſſion to the throne, and arrival at that city; and thence go on to thoſe circumſtances which led to the cauſe of his death. After the caprice, puſillanimity, and avarice which had diſtinguiſhed the reign of his predeceſſor, Muley Yazid appeared to poſſeſs many qualities well calculated to render him a very popular prince in the eyes of the Moors. To a tall, elegant, and majeſtic perſon, were united a handſome and expreſſive countenance, which, with a ſpecious and perſuaſive addreſs, a generous and diſintereſted but determined conduct, a great activity of body, and an uncommon agility in horſemanſhip, were requiſites which were certain of impreſſing on the minds of his ſubjects a very favourable opinion of their new ſovereign; and it is certain that Muley Yazid ſucceeded to the throne by the voluntary choice of the majority of the people. Happy it had been, if he had poſſeſſed ſufficient virtue or policy to have preſerved this good opinion which they had formed; but his ungovernable propenſity to cruelty and drunkenneſs, which he had artfully concealed in his minority, he had not reſolution ſufficient to command when he ſucceeded to the throne; and in the whole hiſtory of Morocco, we do not meet with a tyrant who exerciſed greater barbarities than this monſter was guilty of.

His

His first step after leaving the sanctuary, was to repair to Tetuan, where he immediately ordered a general plunder of the Jews to be put in execution by his black troops, in consequence of an insult he had received from that people upon a former occasion. In pursuance of this edict, their houses were instantly ransacked, the furniture which could not be carried off, was destroyed and thrown into the streets, some of the owners were put to death, and others were severely beaten; and the persons of the wives and daughters violated by the outrageous soldiery, who indiscriminately stripped them even of their clothes, and turned them naked into the streets. It is not possible to paint in just colours, the distress and hardship that unfortunate race experienced for several days, till a conclusion was put to their persecutions by an order from the emperor, who, in consequence of a pardon to the Jews, threatened death to every person who should in any degree further molest them.

There were two persons of this nation, of some consequence, whom Muley Yazid marked out as particular objects of his revenge. The first was a Jew, who, in the character of Spanish vice consul, had committed some act during the reign of Sidi Mahomet, which the new emperor considered as having been inimical to his interests. For this real or imaginary crime, the culprit was suspended by a cord passed through the tendons of the lower part of the legs, with his head downwards; in which situation, without any sustenance, he continued alive for near four days, when the emperor ordered his head to be taken off, by way of relieving

lieving him from his misery. The other person was Jacob Attal, who in a former part of the work has already been noticed as the favourite of Sidi Mahomet. There is great reason to believe that this young man, who possessed considerable abilities, was accessary to his own unhappy fate, by his too busy interference in politics, which occasioned him many enemies at court, who were now glad of seizing the oportunity of gratifying their revenge, by persuading the emperor that he was one of those who, in the court of Sidi Mahomet, had been particularly inimical to him. Attal conscious of his danger, put himself under the protection of the English consul, with an intention of accompanying that gentleman to Tetuan, in hopes that a considerable present of money, might induce the emperor to treat him with some lenity. Unfortunately, before this plan could be put in execution, an order for seizing Attal met the party on the road, upon which the unfortunate Jew was forced off his mule, stripped of his dress, and in an old Mooriſh frock, and with a cord about his neck, was driven on foot with whips to Tetuan. Upon his arrival, he was immediately conducted to the emperor, who ordered both his hands to be cut off, in which state he continued three days in the greatest misery, and then he was decapitated.

These are by no means the only instances of cruelty that were exercised upon the Jews. Those of most of the towns of the empire, were either plundered or obliged to pay the emperor a very heavy fine; and at Mequinez, and some other places, several were put to cruel deaths; and their

their wives and daughter left to the mercy of the black troops, who treated them with the greateſt indecencies.

A third object of the emperor's perſonal revenge was Alcaide Abbas, his father's black general: with reſpect to this officer, the emperor had two motives for puniſhing him. In the firſt place, he was the commander of that very army which was intended for his own deſtruction; and, in the ſecond, upon his father's deceaſe, inſtead of ſurrendering the army to Muley Yazid, he withdrew it to the Southward, and, it was ſuppoſed with an intention of ſupporting Muley Slemma.

Notwithſtanding, however, this conduct on the part of Abbas, the emperor certainly would not have put him to death, had it not been at the particular requeſt of his black army, whom at that time he did not wiſh to offend. Abbas, fully conſcious how much he was diſliked by his troops, attempted to make his eſcape to a ſanctuary upon a very ſwift horſe; but his horſe falling he was unluckily ſeized, and immediately carried before the emperor, with very heavy charges on the part of his ſoldiers. After a hearing of the charges, the emperor ſignified to the culprit that he might yet partake of his royal mercy, provided he would confine himſelf for two months to the ſanctuary of Muley Abſulem. For this purpoſe he ſet off; but he was again ſeized by the ſoldiers, who brought him back to the emperor with ſtill heavier charges; and the emperor, finding that the ſoliers were determined on his deſtruction, with his own hands, by one blow of his ſabre, divided his head in two, and he immediately expired.

Abbas

Abbas was the beſt officer in the emperor's ſervice, and never manifeſted the ſlighteſt token of timidity, or condeſcended to aſk his life; on the contrary, when the emperor lifted up his ſabre, he in a ſtern and undaunted manner looked his ſovereign in the face, and died with the countenance and the tranquility of a hero. As his body had not received the emperor's pardon, it remained on the ground unburied, to the great nuiſance of every perſon who paſſed that way. For ſuch is the barbarous cuſtom of the country, that when a man is put to death by the emperor, or his order, his body cannot be buried without its firſt receiving a formal pardon from the emperor.

Muley Yazid, long before his father's death, had threatened the life of the Effendi. He had been a principal agent in exciting the father's hatred and prejudice againſt his ſon. A further cauſe of the emperor's reſentment, was the great impoſition practiſed on his father by the Effendi reſpecting the corn buſineſs with the Spaniards, by which he had amaſſed a very conſiderable ſum of money in bribes and preſents.

Upon the emperor's death, the Effendi took refuge in a ſanctuary, and, had he been wiſe, he would not have ventured abroad; but Muley Yazid having poſitively promiſed to pardon him, he was induced to forſake his aſylum. For ſome time the new ſovereign diſſembled his intentions, and waited for a favourable oportunity to ſeize him. As ſoon as he was taken, he offered the emperor two hundred thouſand dollars to ſpare his life; but the monarch haughtily replied, that he wanted not his money, and that he would not condeſcend to

accept a bribe from a traitor. He then ordered his two hands to be cut off, in which ſtate he ſuffered him to remain for ſome days, and then commanded him to be beheaded. One of his hands was placed on the walls of Fez, and the other ſent down to Tangier, and ordered to be nailed on the door of the Spaniſh conſul, to convince that nation in what manner the emperor was diſpoſed to treat all the friends of the Spaniards.

The emperor always, indeed, manifeſted an excluſive preference to the Engliſh beyond all European nations, and on many other occaſions, evinced an inveterate diſlike to the Spaniards. From the moment of his acceſſion to the throne, he expreſſed a diſapprobation of the Spaniſh meaſures, during his father's reign; and threatened to revenge himſelf very ſhortly on that country. The Spaniards, who have more reaſon to wiſh for peace, from their ports being ſo contiguous to the emperor's, as well as from the immenſe ſupplies which they procure from his dominions, than any other nation, endeavoured to ward off the threatening ſtorm, by very large and repeated preſents of money, and other valuable articles, to the emperor and his miniſters. But this plan, which had been ſo ſucceſsful in the former reign, effected nothing in the preſent. Muley Yazid had, from his youth, been diſregardful of money; and, indeed, in his contempt of wealth, had even exceeded the boundaries of prudence; he had alſo conceived a very ſtrong and very early predilection in favour of the Engliſh. Notwithſtanding theſe circumſtances, the Spaniards ſtill continued to en-

tertain hopes of ſucceſs in their negociations, till they heard of the death of the Effendi, their great friend and patron, and of the inſult offered to their court, by the Effendi's hand being nailed on their conſul's door. Such an affront was ſufficient to convince them, that war was inevitable; but they eſteemed it moſt prudent to get their conſul, and friars, out of the country, before they commenced hoſtilities; and a frigate for this purpoſe was diſpatched to Tangier. When they arrived there, they informed the governor, that they had on board a very valuable preſent for the emperor, and deſired that he would ſend proper perſons to receive it. The conſul and friars took this opportunity of coming on board; and the frigate, having ſent off the Moors with the preſent, ſet ſail, and the next day captured two Mooriſh gallies off Larache, in ſight of the emperor, who was walking upon his terrace at the very moment. The valuable preſent which they carried, proved nothing more than huge bales of rags.

Theſe repeated inſults were not calculated to conciliate the emperor; he conſequently made immediate preparations for the attack on Ceuta, and ſoon after beſieged it. But this garriſon proved too ſtrongly fortified, both by nature and art, to render it poſſible for the Moors to be ſucceſsful, unleſs aſſiſted by a naval power, and the emperor, after a fruitleſs ſiege for ſeveral months with a very conſiderable army, was obliged to retire. The inſults offered by the Spaniards in the deception they employed to procure the releaſe of their conſul and friars, and afterwads in the capture of the two Mooriſh veſſels, made ſuch an impreſſion

on the emperor, that he threatened to put the town of Tangier to the ſword, for ſo flagrant a piece of neglect. In their juſtification, the people informed their ſovereign, that the error muſt be imputed to the governor, who alone was reſponſible for every circumſtance which happened within his diſtrict. This officer, who at the riſk of his life had ſupported Muley Yazid in his minority with money, and afterwards placed him on the throne, for which the emperor took a ſolemn oath that he would never do him or his family the ſmalleſt injury, was now thrown into irons, and immediately ordered into the royal preſence. The unfortunate man, foreſeeing his fate, requeſted the emperor would do juſtice to God and Mahomet; to which he replied, "I mean to do juſtice to my country by puniſhing a traitor;" and he immediately diſpatched him with a muſquet.

The numberleſs cruelties which were perpetrated by Muley Yazid, I have not ſufficient authentic information to authoriſe me to detail, nor am I ſufficiently informed of the actual circumſtances of his reign, to be able to offer to the public a perfect narrative of it. Thus far I can venture to aſſert with truth, that he in a ſhort time devoted himſelf entirely to the drinking of ſtrong *liquors*, which for the greateſt part of the day rendered him unfit for buſineſs, and excited him to the moſt ſavage cruelties; and, what was moſt diſtreſſing, where they were the leaſt deſerved; with ſome he amuſed himſelf by galloping up with great violence and ſpearing them, others were buried alive, while a third party were cut to pieces with ſwords.

It is almoſt unneceſſary to add, that the neglect of public buſineſs, and the total inſecurity of their perſons from the tyranny of the monarch, deſtroyed in time intirely the confidence which the people had at firſt placed in their ſovereign, and encouraged Muley Haſem, towards the latter part of the year 1791, to put himſelf at the head of an army in oppoſition to his brother. This prince, who poſſeſſed moſt of the bad, without any of the good qualities of the emperor, and who commanded againſt him during the life of Sidi Mahomet, was further induced to this meaſure in conſequence of a ſupply of ſtores, and conſiderable ſums of money, which he received from the Spaniards, who had great reaſon to wiſh a change of government. The emperor, who ſtill had many friends, ſoon collected a conſiderable army, with which he marched to the Southward to diſlodge his brother, who had taken poſſeſſion of the city of Morocco and its vicinity. Muley Haſem, upon this occaſion, diſcovered his uſual puſillanimity, by reſigning his command to one of his generals; who, however, was an active and enterprizing officer. When the two armies met, a dreadful engagement enſued. The emperor diſcovered an uncommon ſhare of perſonal courage, intermixing with the enemy and fighting like a private ſoldier. After a ſevere conflict, he totally routed the enemy and took poſſeſſion of Morocco; but not before he had received ſeveral wounds, which in a few days proved mortal. During the ſhort period of life which remained to him, his whole attention was occupied in puniſhing the people of Morocco for their attachment

ment to his brother. Between two and three thouſand of the inhabitants, without regard to age or ſex, were maſſacred in cold blood; while ſome of them he ordered to be nailed alive to the walls, he tore out the eyes of others with his own ſpurs, and, in his dying moments, paſſed an edict that ſixty people of Mogodore, among whom were moſt of the European merchants, ſhould be decapitated for the aſſiſtance which he ſuppoſed they had afforded to his brother. Fortunately for them, he died ſoon after iſſuing the order, and it was not forwarded.

Muley Yazid, who only reigned two years, and at his death was in the forty-third year of his age, was poſſeſſed of many qualities, which, if they had been properly improved, would have rendered him a very uſeful monarch in a country where the ſovereign poſſeſſes ſo much influence over his ſubjects; naturally quick of apprehenſion, determined in his conduct, and not eaſily biaſſed by the perſuaſion of others, poſſeſſing a great ſhare of perſonal courage, and a total contempt of wealth; had theſe endowments of nature been meliorated by an enlightened education, they might have enabled him to have accompliſhed ſome reformation in his ſubjects, and perhaps led the way to ſome further impovement. Unfortunately this prince too eaſily gave way to the dictate of his paſſions, which ſoon totally incapacitated him from carrying on even the common buſineſs of government; and rendered him as great a monſter as ever filled the throne of Morocco.

Since

Since the death of Muley Yazid, the country has been in a very unsettled state; the people being now rendered extremely cautious how they elect another monarch. To the Southward of Sallee, Muley Hasem, from possessing the army, is obeyed as the sovereign; while on the Northern side of the empire, Muley Solyman, who from his exemplary conduct has gained the esteem of the people, is considered as emperor. It now rests for time to determine which is to be the successful candidate.

FINIS.